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A Bright September Day

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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from September 1 to September 30

Illumination: In His name, the light of Spirit illumines and inspires me. I am divinely guided in all that I do.

Prosperity: In His name, I consciously function in divine substance, and the riches of the Holy Spirit are poured out into all my affairs.

Healing: In His name, I claim the healing power of the Holy Spirit and I am made whole. God is my unfailing health.

For instructions about these thoughts turn to page 48

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Healing through Praise and Thanksgiving

from the writings of

CHARLES FILLMORE

I PRAISE *and give thanks that the strength and power of Thy Spirit now restores me to harmony and health.*

"Always praise the cooking of the cook" is the instruction of the veteran hobo to the novice. Experience has taught the gentlemen of the road that praise and thanks melt the hardest heart and often open the door to amazing hospitality. Tradespeople have found that "Thank you" has commercial value.

Metaphysicians have discovered that words which express thanks, gratitude, and praise release mind energy; and their use is usually followed by effects so pronounced that they are quickly identified with the words that provoke them.

Let your words of praise and thanksgiving be

to Spirit, and the increase will be even greater than when they are addressed to man. The resources of Spirit are beyond our highest flight of imagination. You can praise a weak body into strength, a fearful heart into peace and trust, shattered nerves into poise and power.

I give thanks for the Christ life now apparent in my mind and body.

It is an easy matter to give thanks for what we have already received, but it is not so easy to give thanks for what we hope to receive. However giving thanks in advance brings to pass a present expectation. Remember what Jesus said about one's mental attitude in demonstrating spirituality: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." This may be rephrased in this wise: Pray believing that you have received, and you shall receive.

Christians who have discovered the hidden laws of the mind make it a practice to give thanks for health, for peace of mind, for all things that they desire, believing that God has given in Spirit that which is to appear in the visible.

I daily praise and thank the Spirit of life and health for constantly restoring me to perfection of body.

Praising and giving thanks liberate the finer essence of soul and body when we center our attention on Spirit. Spirit is the dynamic force that releases the pent-up energies within man. The energies have been imprisoned in the cells, and when released are again restored to action in the body by the chemistry of creative Mind. The perfection of this restoration

is in proportion to the understanding and industry of the individual.

Every thought we loose in mind carries with it a certain substance, life, and intelligence. So we might call our thoughts our "thought people." Whenever praise is bestowed on these thought people, who are intelligent, it is carried to every part of the body and through the ether to a large area of our soul aura, and our whole consciousness and everything about us is tinctured with praise. Thus we prove what Jesus proclaimed, that when we seek His kingdom and His righteousness all things are added to us.

The prophets of old knew the power of increase inherent in thanksgiving. "Praise ye Jehovah" is repeated again and again in the Psalms, because the Psalmist knew that praise and thanksgiving divinely directed tap the mighty reservoirs of infinite Mind.

I am a tower of strength and stability in the realization that God is my health.

It is the conclusion of the followers of Jesus Christ that a new and original interpretation of His teaching has sprung up in the last half century. The adherents of this new religion, for such it seems to be, claim that they have a revelation of Christianity that far transcends the old in spiritual understanding and power. The new religion makes Jesus a demonstrator of scientific mind laws that any industrious student can understand and apply as Jesus applied them. In addition to this the new Christianity elevates man to a realm in which seeming miracles of healing become possible to those who train their mind to think spiritually, carrying out the admoni-

tion of Paul "Be ye transformed by the renewing of your mind."

As all the physical science books have to be rewritten since the discovery that electricity is the mother of matter, so all books of religion that ignore psychology will have to be rewritten.

The new Christianity claims that Jesus Christ understood the real character of space and ether as taught by science and that it is the home of a great and mighty life and intelligence that brought man and the universe into manifestation.

Instead of fighting modern science the new Christianity welcomes its discoveries as proofs of the veritable existence of the kingdom of the heavens that Jesus taught so persistently.

Instead of a heaven after death the new Christianity teaches a kingdom of the heavens existing now as a righteous state of mind. It teaches that man makes his heaven here and now by the formative power of his thought.

It is by way of this emphatic and constant emphasis on the formative power of thought that the new Christianity launches out into the deep. Instead of God's creating man with a mighty word fiat and arbitrarily following it up with vengeance and punishments, God is discerned to be a mind principle that requires the co-operation of its creations, because they are formed of it and in it and are so like it that there is virtual action and reaction between Creator and creation. This places the responsibility for conditions on both God and man. When we think and work in unity with the Father the results are universally good. When we work without reference

to the inspiring Mind within our work is usually unsatisfactory. "My Father worketh even until now, and I work," said Jesus.

Then the carping critic cries, "Your religion is psychology instead of Christianity." Our answer is that the new Christianity includes an understanding of psychology but does not stop with an analysis of the mind but goes on to the highest phase of mind's possibilities, unity with Spirit.

When it dawns upon man that he has within him the primal spiritual spark of God, the living Word or Logos, and that through the Word he is identified with the original Mind, he has the key to infinite soul unfoldment.

Even though a person does not at first have this higher revelation of his sonship and unity with creative Mind, the assumption helps him to bring it to realization. Jesus developed in faith and power as He used His word. According to the text, He did not know that He could do absent healing by the power of His word before the centurion suggested it.

Never dampen your faith or the faith of another in you. Jesus exalted faith to first place in His healing work. "Be of good cheer; thy faith hath made thee whole." "When they cast *thee* down, thou shalt say, *There is* lifting up," said Eliphaz to Job. If there is appearance of sickness or weakness, affirm with all your faith the healing thought.

God and man, heaven and earth, and all the healing powers that be now unite in healing me.

Socrates, the wise man of Athens, once prayed that "Jove and all the gods that be" hear his prayer.

His idea was to invoke all the higher forces,

counting them all worth while. All great men recognize the breadth, height, and depth of Being, that it is not comprehended in one name, but may be expressed in many. Paul preaching to the Athenians on Mars' Hill did not disdain their many shrines, said to be two thousand in number, but complimented them on their piety, at the same time proclaiming that he came as the representative of the "UNKNOWN GOD" to whom they had erected an altar.

So we recognize that there is but one source of Being but that He is expressed in His Son Christ and manifest in His personal representative, Holy Spirit. The ancient Israelites had several outstanding names for Jehovah, each representing some special agency, as supplier, peace giver, guide, and the like. Some sects in our day pray to saints to execute the will of God in their behalf.

These all point to the fact that God is made manifest in a universe of executive powers, upon whom man can call as principle or as some personal agency.

This healing statement is recommended particularly to those who have depended upon temporal remedies or persons for their healing. It will amplify and energize the healing idea to the point of omnipotence, because it recognizes all the healing potencies that faith has made substantial in the past and brings them all to a focal center in wholeness.

It is universally recognized that the whole human family has broken loose from the usual stabilized thoughts, that we are afloat in an atmosphere of doubt, that we are walking question marks asking one another at every turn: What next? What will be the outcome?

The world of materiality is ending. Science says that what we thought was a material atom was really the shadow of an amazing aggregation of protons and electrons pulsating with potential life, energy, and power. We have been perpetuating the world of materiality by our material thoughts. Now our dominant thinkers are letting go, and they are telling us that matter is merely the smoke screen of a universe of energy. As an eminent scientist says, "We live in a universe of waves, and nothing but waves."

Christian metaphysicians see the truth that our minds have been jarred loose from their material concepts and that they have not yet laid hold of the true concepts. We are mentally afloat in the cosmic ether, waiting for someone to show us how to lay hold of real, stable ideas. When men's minds lose their stability, chaos reigns in their affairs. Emerson said that when a man of ideas is born into the world kings totter on their thrones.

Jesus said that He came to fulfill the Law and the Prophets; that is, to demonstrate that natural and spiritual law are one. He foresaw this very period when the "powers of the heavens shall be shaken" —that is, the mental realms be broken up—and He attributed this phenomenon to the coming of the Christ as "lightning."

The 24th chapter of Matthew describes in symbols what is taking place in this century. Christ Mind is quickening the cosmic light, which science is interpreting as natural law. Those who see spiritually announce that the next great revelation will be that of the "prophets," those who discern spiritually that the cosmic ether and the Christ Mind are one and

that the character and the manner of the coming of the Christ—as a mighty, all-infolding, spiritually quickening mind—is referred to in the very modern metaphor of lightning: "For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man.

Jesus answers the flood of queries as to what we shall do when we are caught in a whirlpool of thought: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

The present panaceas for the ills of the world are all lacking in principle and will eventually be discarded, to be followed by the Christ plan, which will make all the products of the earth directly available to all the people of the earth. Before this Christ plan can be established governments must petition God for His intervention in their affairs; then the divine plan will be revealed.

I press forward with courage and boldness in the power of God, and I am healed.

In the 6th chapter of Revelation it is written: "And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come. And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer."

The "four living creatures" represent the four dominant factors in manifest life, which has its original source in the Lamb, which represents the pure, nonresistant life of Being.

The four horses and their riders are, first, "a

white horse," representing the power of the Christ; secondly, "a red horse [war]: and to him that sat thereon it was given to take peace from the earth"; thirdly, "a black horse" (commercialism): "a measure of wheat for a shilling, and three measures of barley for a shilling"; and fourthly, "a pale horse: and he that sat upon him, his name was Death."

At no time in the history of the world has there ever been such activity in the riders of the three dark horses as right now. The prodigious preparations for war by nations, incited by the greed for gain will soon lead them to "let slip the dogs of war" unless the rider of the white horse comes forth "conquering, and to conquer."

Although all Truth students are praying for harmony in the settlement of earth's tribulations, they cannot help seeing the effect of thoughts of selfishness. The last section of this chapter in Revelation gives a symbolic description of the chaos to come among those who are not seeking to conquer under the banner of the rider of the white horse, Christ.

We hold that those who have had revealed to them the peace-giving power of the Christ Mind should be unusually energetic in declaring it to be the dominant quality in the minds of men everywhere. Do not argue or contend with error but silently (and aloud if the occasion seems propitious) declare the presence and power of the Christ.

In the 7th chapter of Revelation is a symbolical description of four angels protecting the earth until the servants of God are sealed on their foreheads.

The forehead is the center of consciousness, which the understanding of Truth seals; that is, it

secretly unites the consciousness with Christ. The number sealed is twelve thousand out of the twelve tribes. This is all symbolical and should not be taken literally. Man has twelve faculties, represented by the twelve tribes of Israel. When the consciousness in the forehead is illumined by Spirit, all twelve centers in the body automatically respond. "These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb."

The "blood of the Lamb" represents the primal life of Being, which Jesus made accessible to all those who believe in Him as the revealer of the pure life of God the Father. This consciousness of spiritual life is mentioned in the 22d chapter: "And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb."

It will require more than mortal fortitude and courage to cope successfully with the conditions that are imminent in human affairs, and we shall all need the help of a higher power. This higher power we shall find in the Christ Mind.

Cast out fear as far as the tribulations of the world are concerned. Affirm:

"I press forward with courage and boldness in the power of God, and I am healed."

Trust in Jehovah with all thy heart, and lean not upon thine own understanding: in all thy ways acknowledge him, and he will direct thy paths.

—PROVERBS

Silence Leads to Success

WORRAL G. SONASTINE

SUCCESS IS ASSURED in any good endeavor when the person or persons involved spend some time in silent communion with God. To those who seek Him in the silence, who desire Him to enter into their lives and affairs, God imparts His wisdom, His love, and His power. With these divine elements at our disposal, we are bound to succeed in anything we attempt to do.

Have you ever wondered just what takes place while you silently "wait for Jehovah"? Isaiah says, "They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." In other words, they shall be given the ability to do just about anything they want to. Isaiah did not state it in so many words, but he obviously meant that those who regularly "wait for Jehovah" shall be granted the gift of successful living.

Meditation is, indeed, a must in the process of seeking and living Truth. It strengthens our faith, increases our understanding, and turns our believing into knowing. When we are first told that God is all and all and is good, we believe it only mildly—if we even do this—but once we begin to ponder the matter, looking for God and recognizing Him in all things, our belief turns into knowing.

Waiting in the silence is not only an act of loyalty

to God. It is far more than that. When we turn our attention within, waiting, listening, and inviting God to enter, something very real takes place within us. God knows our needs, what we need to know, what we need to have, what we need to be, and it is His good pleasure to give these things to us. We do not have to tell God what to do as we wait in the silence. He knows what to do and how to do it. We do not have to direct Him: only *let* Him.

There is something almost magical about the manner in which God works through us in the silence. To all outer appearances nothing is being done. There is complete silence and barely perceptible motion, yet good results always follow. It may be the fulfillment of some specific need, or it may be an improvement in our general welfare.

Have you ever received spiritual guidance in finding something you have assumed to be lost? The other day a neighbor lost a valuable earring. She was discouraged because the earring could not be replaced. She said that she could have lost it at one of a dozen places she had visited that day. "It's just gone!" she cried upon telling her sister of the loss. "There's no use looking all over town for such a little thing as an earring."

"Come and sit down," said her sister, pulling her gently into a nearby chair. "Now, just relax for a moment. Be very still and let God direct you in this matter. The Mind of the universe knows where your earring is, and He will direct you to it if you listen for the 'still small voice.' Wait here quietly," the sister went on. "After a few minutes in the silence, get up and go about your affairs. If you feel led to

look for your earring in some particular place, do so by all means."

The girl waited for several minutes in the silence and then went about her regular activities. About a half hour later, she was led to go to a nearby store. As she entered the store, the owner called to her and held out something in his hand. It was her earring. She had dropped it that morning while doing some shopping.

A prominent theologian urges everyone to spend at least fifteen minutes each day for "recharging," alone in the quiet, sitting or lying down, practicing the art of silence, talking to no one, not reading, not writing, and thinking as little as possible.

"Conceive of your mind as the surface of a body of water and see how nearly quiet you can make it, so that there is not a ripple," he says. "When you have attained a quiescent state, then begin to listen for the deeper sounds of harmony and beauty and of God that are to be found in the essence of silence."

These questions are often asked: "Can God not enter into my life while I go about my daily affairs?" "Is it absolutely necessary to sit in the silence?" "Is it really so important that we 'be still, and know that I am God'?" "I look for and see God in all things, in the song of a bird, in the laughter of a little child, in the smile of a friend, and in the ripple of a brook. Does not this recognition of the Father in my surroundings make Him more real to me?"

Yes, our recognizing the Father in our surroundings does help to make Him more real to us. It magnifys His presence and glorifies His name, but waiting for Him in the silence goes farther than this. It

gives Him opportunity to reveal His loving nature to us. It enables Him to give us strength and wisdom.

When I was a boy I knew very little of the practicality of prayer and meditation, but somehow I fell into the habit of using the power of stillness in practical ways. Whenever I was about to do something that seemed beyond my ability, I would, almost without thinking, apply the power of silence to the situation. For instance, when I was about to jump over a wide space or to lift something heavy, I would pause, close my eyes, and wait quietly for a moment. I would not say anything or even think any particular thoughts, but just wait silently. Invariably, on these occasions, something would take place inside me—something I could not explain. But I seemed to receive the faith and confidence necessary to accomplish whatever I was attempting to do.

When a company of soldiers march together, their footfalls sound as one. Each marcher steps in time with the others, and thus all move in perfect rhythm. This is the way we should keep in step with the rhythm of the universe. By listening often, we can keep in tune with the infinite and avoid the harsh clamorings of the world about us.

When you begin to experience the wonderful peace and satisfaction that come from spiritual consciousness, you will find that you cannot get along without them. They will become as essential to you as the food you eat and the water you drink. They are food for the spirit. They bring you strength and courage. They give you love and understanding. They smooth out petty annoyances and bring perfect order into your life.

No Substitute for Faith

AMY HANNAN MINOR

THERE IS NO SUBSTITUTE for faith. That we often try to use substitutes for faith came to me as a startling discovery some years ago when I heard one woman ask another, "I understand that God is my health; why, then, don't I get my healing?"

I found myself eagerly awaiting the other woman's answer. It came very quietly, but nonetheless firmly: "That's like saying, 'I understand that two plus two equals four; so why are my books not balanced?' You can't use your understanding as a substitute for faith. It will not do the healing. You must use your faith. Pray; declare that God is your health. Know it and feel it and live it, and God will take charge of you and manifest Himself through you as abundant life and health."

Understanding is the faculty through which we gain a working knowledge of Truth. Faith is the faculty that joins us with God or Truth, bringing forth the good we seek in tangible form.

Understanding that God is our health is an important factor in healing, but it takes steadfast faith to establish that health in our bodies. Jesus said, "Ye shall know the truth, and the truth shall make you free." It is through steadfast prayer that our faith becomes established, and it is through faith that we come to know or to realize Truth.

The one thing Jesus required of everyone who

asked His help was faith. Repeatedly we find in His teachings the question, "Do ye now believe?" or the statement, "Have faith in God." He offered teachings at times that required understanding before they could be put to use, but He left no doubt in our minds that faith is the beginning of all spiritual activity.

As we grow spiritually, we unfold understanding to add to our faith, but we cannot successfully use it as a substitute for faith. Understanding helps us to use our faith more intelligently. It gives greater depth and meaning to our prayers and sustains our faith in times of doubt, but faith is the faculty that connects us with God. Faith is the channel through which God's power moves to bring good into our lives in tangible form.

Many persons have said that when they first discovered the Unity presentation of Truth they felt such a lift that so-called miracles resulted through their prayers. Later, however, after having studied Truth awhile, this feeling seemed to leave them, and their prayers seemed to take more time and effort. One student explained it by saying that after her knowledge became greater she felt she had more responsibility for getting her prayers answered.

There is only one power that answers prayer; this power is God. There is only one channel through which the answer must come; this channel is faith. No matter how much we learn or where we go or how we change, this remains true. If our understanding is increased, the effectiveness of our prayers will be increased with it. But if we try to substitute it for faith, the effectiveness of our prayers

will be greatly decreased. We should not allow the quest for understanding to crowd out the simple act of putting faith to work in our prayers.

Understanding is not the only thing we unconsciously try to substitute for faith. Most of us who have made our problems a matter of prayer, or have tried to help others through prayer, have met the will trying to usurp the place of faith. One special instance of this fault is the following:

A man who was in the floor-covering business asked me if I believed in praying about business problems. I assured him that I certainly did. Whereupon, he said: "I wonder. I have prayed and prayed, but my business doesn't improve. My partner is dishonest. I can't go on with him. He knows how I feel, yet he refuses to buy me out."

He went on, compressing his lips tightly and drawing his brows together: "I have a chance to buy another business that is doing better than the one we have, but my hands are tied. Why can't I get an answer to my prayer?"

"What could you do for a customer who wanted ninety square yards of linoleum laid perfectly in twenty-five square yards of space?" I rejoined.

He looked at me, a little startled. Then his mouth curved into a slow grin. The furrows disappeared from his brow, and he gave me his complete attention. "Go on," he said, "I think I begin to see."

"You do believe that God can give you the right answer, don't you?"

He nodded.

"You do believe that He is willing, don't you?"

"Well, yes."

"Then, why not give God your need and let Him fill it for you instead of choosing the answer and trying to make God adjust to it? God may have a better answer, you know."

"I see what you mean," he said, looking thoughtful. "But how will I know when I have given God my need?"

"You will find that a sense of peace takes the place of worry. The irritation at your partner will leave you, and you will have patience to wait for the right answer. Then you can really give thanks that your prayer is answered."

Some time later, he found that the answer was much different from the one he had thought was right. Through prayer, proof came to him that he had been mistaken about his partner's character. So they continued in business, and together they prospered beyond the expectations of either one.

In our limited human judgment we often see only one possible solution to a problem. So we choose the answer to our prayer and expect God to obey our demands. But God in His infinite wisdom knows all the conditions concerning the problem, things we do not know, so He can give us a solution that we had not thought possible. Our work is to provide the faith through which God can work, and God's work is to provide the best answer we are capable of receiving. So we can see that our will is not an acceptable substitute for faith. God's solutions to our problems are delayed until we can set aside our limited human choice and trust Him to give the right answers to our prayers.

Imagination is another thing we sometimes try

to substitute for faith. Much good can be accomplished through the imagination when it is used as an aid to faith, but much disappointment can come from it when it is used as a substitute.

Some Truth students once attended a talk by a highly illumined teacher. The teacher spoke of the power of the imagination in prayer and of how good could be brought forth through a clear mental picture of it. This aroused controversy in the group. One student insisted that the things she imagined most clearly were the things that never occurred. Others agreed. Another said that he had never before thought of using imagination in accomplishing anything. His imagination had always been referred to by his family as a fault that he should try to overcome. This lecture made this man do a lot of thinking on the subject, but the answer did not come to him immediately. Much later, he realized the difference between his own and the instructor's meaning of imagination. The instructor meant that imagination should be used as an aid to faith, but the student had been using it as a substitute.

When one is closely attuned to God through faith and has a clear picture of the good he desires, the substance of faith fills the picture in the imagination and brings it forth easily and completely. This is a matter of the imagination's working in harmony with God under the direction of faith. On the other hand, when one is concerned only with one's own desires and lets the imagination roam idly among them, making pictures of what he wants, he is indulging in something no more productive than daydreaming.

The imagination has the power to form pictures and to make plans, but it takes the substance of faith to fill these pictures and plans with God's creative energy, bringing them into tangible form and operation.

The imagination cannot be a substitute for faith, but it can be a tremendous help to faith in accomplishing its work. The one who can imagine himself well and strong while lying helpless upon a sickbed finds healing more quickly than one who can picture nothing beyond his present condition. One who can picture success while the pieces of his failure lie all about him is much better equipped to start over than one who sees merely his present predicament. We have to be able to conceive of something better in order to attain it. While the conception is not the accomplishment or the power that makes the accomplishment possible, it is the beginning, the pattern, the plan, the mold that the creative energy of God takes through the channel of our faith.

Besides these faculties, which we sometimes try to substitute for faith, there are states of mind that subtly masquerade as faith. One of the most subtle of these is intense desire. James Montgomery, a Scottish poet, said, "Prayer is the soul's sincere desire." True desire—that is, desire for good—is the beginning of prayer. But many of us start with, continue with, and refuse to yield to God our imperfect, human conception of desire because we mistake it for faith.

This state of mind claimed a friend some time ago. After what she termed as a long, unprofitable

effort, she decided to ask for help. She was a widow with a child to support, and she had no one on whom she could lean in any way.

"Perhaps you can tell me where I am at fault," she said. "I need prosperity. I'm doing all I know to comply with the laws of spiritual supply, but the increase does not come. I do the best work I can, but I can't produce enough of it to get the income I need. I obey the law of giving and enjoy doing it. I even tithe, but when it comes to some unexpected expense I have to draw on the last little bit of my reserve. Expenses go up, but my income remains the same. So I become less rather than more prosperous as time goes on. I regret saying these things, but I have to know where I am failing. I pray all the time!"

"Let's pray together for your understanding and guidance and for increased faith. I'm sure anything you need to know will be revealed to you. Your prosperity will come, too," I assured her.

Some time later, when we were chatting she said: "I have found the answer to my prayers at last, and I can't think how I could have been so blind. I got the understanding first. I realized all of a sudden one day that I was simply consumed with a desire to succeed. I was so concerned about my success, about deserving the supply, about being able to do enough work, and about proving the law of divine prosperity that I lost sight of the simple truth that faith in God's supply is a part of the law of receiving. I was fulfilling only one part of the law—the giving part. I wasn't using faith at all. I was so consumed by my intense desire to succeed so that I could care for my

child that I could not quietly rest in faith."

The understanding and guidance that came with it found this friend new work that she was better suited to do and an income far beyond her fondest hopes.

Optimism is another subtle masquerader that seeks to take the place of faith. Optimism has all the outside appearances of faith but lacks the substance and power to accomplish. It is a "rosy" state of mind, a feeling that things will be better tomorrow, a gentle, friendly wind blowing our good before us into the future, always a little beyond our grasp.

"I'm at the end of my rope," said the distressed husband of a woman who drank excessively at parties. "I've been praying about this a long time, but she doesn't change. Each time we go out I expect her to be better, but it's always the same. I leave home with hope and return disappointed. I don't nag; I try to let her know I have confidence in her, but it doesn't work."

After prayer and counseling help, this man realized that he was substituting optimism for faith. As prayer changed his thought and feeling about the problem, he realized that his wife needed healing but that merely hoping she would behave and remaining cheerful about the problem had no power to help her. This problem took time to work out, but through her husband's and her own faith the woman found freedom and health.

Optimism is good if it is founded on faith, but it cannot take the place of faith. Optimism is looking on the bright side of the human situation. Faith is knowing that Truth can change the situation. Faith

in God is an active and productive state of mind and heart. Faith is the faculty of mind that yields the self to God and allows the necessary changes to be made in thought and feeling so that outer conditions may be corrected.

Pride sometimes masquerades as faith and keeps us from receiving the answers to our prayers. In our concern about the opinions of others, we sometimes spend our thought and effort in hiding our problems from others instead of using them in prayer and the practice of Truth to bring about the right solutions.

In Proverbs 16:18 we read.

"Pride *goeth* before destruction,

And a haughty spirit before a fall." Pride actually shuts off our consciousness from the inflow of God's light and life and power. Our clinging to pride delays our good. When pride steps in, faith must wait and so also must the answers to our prayers, the solutions to our problems, whatever they may be.

Yet with all this knowledge of the destructive nature of pride, we sometimes mistake it for faith. We say to ourselves that God is doing this for us (healing, prospering, guiding us—helping in some way), and we will not let anyone know we have a problem. While it is not wise to discuss problems indiscriminately, neither is it wise to let pride lead us into undue secrecy or to dictate the course we shall take. Prayer itself is a matter between us and God, but God must bring the answer to us in the way we are able to receive it. Since human limitations make it necessary that God work through others at times in bringing about our solutions, we cannot al-

ways work out problems alone.

When we take problems to God in prayer, willing to accept the solution in any way God sends it, willing to consult anyone God sends us to, we can be sure we are using faith and that through our faith God will give us the right answer.

Fear, which is faith in reverse, sometimes beguiles us and holds back our prayers' answers. The case of an ill woman who refused to see a doctor illustrates this state of mind. She insisted that she had too much faith to call in medical aid, yet her conversation revealed that she was afraid of what the doctor might find. Her fear was masquerading as faith.

Let us not make the mistake of thinking that God needs the aid of medicine or any other material means to accomplish His purpose. But sometimes we need this step between trouble and God. If our faith is strong enough to make a perfect attunement with God, we shall have that firm assurance which expresses itself in serenity. We shall not have to wonder; we shall know. But with or without the help of outer means, God must do the healing. God is the source of all life, and the increased life needed to heal any condition, trivial or serious, must come from Him. God is the source of all good, no matter what form it may take or through how many channels it may come. Let us tear the mask from fear and face the condition, whatever it may be, in the light of our faith in God.

There is no substitute for faith. Faith is the faculty that connects us with what we believe. It is an open channel through which God moves to bring

good into expression. Faith is the lifeline that connects our need with God, that great reservoir of good. "Faith is assurance of *things* hoped for, a conviction of things not seen," Paul tells us. Faith is a conviction of spiritual reality, an assurance of unseen good that keeps our minds and hearts attuned to God. Faith is the means God uses to work through man to establish His kingdom of good in our world here and now.

"Faith Is the Substance"

Esther Freshman

I have seen it—a flash above the world's horizon,
A golden lingering at the close of day;
I have seen it in the warm and tender smiling
Of a stranger going along my way;

I have seen it, snared diamonds in the snowbank—
I have seen it in star depths on a desert night;
I have heard it from an unseen chorister
Flying from a meadow in the noon's bright light;

I have known it, white joy on sorrow's darkness—
I have felt it, healing love transforming fear;
It is all a part of the miraculous knowing—
Of certainty that God is always near!

Even Our Faith

KATHRYN SANDERS RIEDER

PART THREE

Faith Is a Thankful Heart

NO SIGN OF GROWTH in faith is more certain than the increase of power to see causes for thankfulness. Actually, we have so many blessings that we are not even conscious of their number. When we lose some of them we are startled and may allow them to become central in all our thinking. Yet, even when causes for sorrow are present causes for happiness are there also.

We need to feel thankfulness. One man remarked that he did not see why we should thank God for our daily bread. He did not understand that our daily bread means more than the bread we eat; it means all our needs. He failed to see that as we pray we receive with a thankfulness that lifts us to higher happiness and joy.

Another man said he considered thankfulness of such importance that he offered three prayers a day. In one he told God what he thought he needed; in the other two he thanked God for what he had already received. It is true that we are inclined to fill our prayers with requests. We should periodically ban requests and spend our entire prayer time thanking God for the many blessings we already have received, resting in complete trust in Him to provide for our needs.

The thankful heart acknowledges with faith that "life is more than the food, and the body than the raiment." It has vision to know that things seen with physical eyes pass away, but things we cannot see, such as faith, hope, courage, love, will endure. It is another way of saying that the seen is temporal, the unseen may be eternal.

The thankful heart sees life, nurtured by the sacrificial love and heroic devotion of our forebears, as a blessing. One woman who lived alone began with this idea in her prayers of thankfulness. She said that although her resources were limited she had always been able to care for herself. She never depended on relatives to care for her, and she lived in and enjoyed her own home. She saw the miracle of sufficient health to make all this possible as a great cause for thankfulness.

Many who have not enjoyed blessings similar to this woman's have others to enjoy. They may have known the deepest consciousness of God's presence with them, a spiritual richness many seek. They may have the treasures of the mind to explore, loving memories to relive, or the spiritual life to develop in a way that will bless those around them.

One man of great faith underwent a serious operation. Instead of going to the private room reserved for him, he asked to be put in a ward, where he could cheer the other patients. And cheer them he did! His joking and sunny disposition helped all of them. He never referred to his own condition. He left the hospital, having helped others who did not have his overcoming power. He made a complete recovery and resumed an active life.

Faith teaches us the true cause for thankfulness in every condition. Certainly, it is not easy to experience illness and trouble, but it is at such times that we need faith most to show us a thankful heart. Rain as well as sunshine brings its gifts, and even a severe snowstorm brings some good.

As we begin to think about what has occurred in our lives, we may see that we have forgotten God, that we have ignored the laws of health, that we have acted selfishly, or that we are willing to sacrifice principle to gain some fancied advantage. God never sends trouble or illness upon us, but He may speak through them to tell us that we live in a world of law and order in which we are punished not for our sins but by them. The man of faith, however, learns to assume responsibility for the conditions of his life and then rights them.

Faith gives us the treasure of a thankful heart, because it comes through love of God. To love God is to love everything good that He has made and to know thankfulness for it. It is to learn to approach each day with love for each manifestation of God's goodness. It may seem monotonous to mention again and again the beauties of each day—and yet how wonderful each day is, with no two the same. The miracles of the sunrise and sunset, the light of the moon and stars, the contrasting colors of rainbows and flowers—spectacles for which we would willingly go on long pilgrimages if they were not so prevalent in each day. But we have only to open our eyes to see them to appreciate them.

Consider the world and its creatures, our homes, families, food, and friends. It is humbling yet in-

spiring to remember that we come into the world with all these. We come as tiny, helpless infants into a world of friendly forces ready to aid us; otherwise, we could not survive.

Sometimes the thankful heart is found in most unexpected places, such as the home into which one maid went to do the heavy housework. Rather apologetically her new employer explained the job to her. She looked around admiringly and said she knew that she was going to enjoy working in such a beautiful place. She brought order, comfort, and happiness into the home with her placid, confident expectation that they were all going to have happy times ahead. She was obviously thankful for the chance to become part of the household. She did not let the family impose on her, and she trained the children to become independent. She made things such fun that the children helped her in the kitchen. She was constructive and industrious; she took pride in having things shining, clean, and under control. She did not envy friends with shorter hours and higher pay. She seemed to consider homemaking an art and a joyous one in which she was thankful to be employed.

Such thankfulness goes hand in hand with sharing. The person whose cup is brimming over with gratitude does not fear lack. Faith has shown him plenty to share, and he delights in sharing with family and neighbor alike. The very act of sharing emphasizes the abundance that we can share, and faith is in the continuance of supply. The widow's mite was the gift of a thankful heart.

Faithful thanksgiving for the blessing of a happy

and carefree youth led Albert Schweitzer to devote his life to the service of humanity. When he was an eminent professor at the University of Strasbourg he gave us fame and comfort to live and to serve as Jesus served. He went to Africa to serve his dark-skinned brothers. His books inspire all with a simple, practical faith, as does his wonderful living of faith as a way of life.

Faith is a thankful heart because it brims over in the feeling that because we have been given much we, too, must give. The Bible contains many expressions of thankfulness for faith. Included are:

"O Jehovah, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches."

And in James' words, "Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning."

The thankful heart of faith does not avoid problems with a falsely optimistic outlook but promotes courageous means of mastering them. It seeks to get the true picture without the coloring of self-pity. It rests in the belief that the result will be success. It enables one to hold the problem to the light to see any flaws that may be present. The thankful heart believes that in the problem is the key to the mastery of it.

Thankfulness affects our lives. It changes our personalities and our characters. Instead of making work seem hard by dwelling on it, we learn to take care of it promptly and to move on to things that interest us more. The thankful heart is mirrored in

a more radiant facial expression, a lighter step, better posture. It shows in the acts of each day.

Everyone can know the faith that is of a thankful heart. The conditions for it are already present; it will take only a little practice to turn away from the old ways of thinking and resolutely to select thankfulness as an expression of a satisfying life. Faith placed in the Father will give us this greatly desired treasure.

(To be continued)

ABUNDANCE

Aline Lea

Stay close to God. That way we win
As brighter plans unfold;
In trustful planning, hopes begin
To rise as thoughts grow bold.

Stay close to God. Our faith can wing
Petitions to His care;
Oncoming days will surely bring
The gifts that prove our prayer.

Stay close to God. He is the cause;
We now can tap the source
Supplying all our needs by laws
That always are in force.

The Masterpiece

MILDRED W. BROWN

EVERY ARTIST LONGS to paint a masterpiece. He blends together the primary colors to shade or to outline his theme. He fuses himself with the subject he paints, living and breathing his work.

Every man has the soul of an artist. He longs to produce a masterpiece—a masterpiece of livingness. Few, however, seem to reach the goal, for one reason or another.

Like an artist, a man may blend his colors well and apply them with technical skill, yet withhold his life, his breath. What he produces lacks warmth and feeling, and the result is a counterfeit of the ideal.

One man may lose sight of his ideal altogether and place upon the canvas lines and blobs that mar and blight the masterpiece. Another may not use all the necessary colors to shade and to outline the theme properly; and the masterpiece he would produce lacks color, is depressing, and dubious of meaning.

When an artist needs instruction in his work to bring his art to life he consults the works of great artists who have achieved the title of master. He studies what they have said about blending colors, their techniques, and how to select a subject. He emulates them. Having studied and selected a theme, he sets to work, trying to make his work live as a master would have it live. Long hours, days, weeks,

months, years he works. But he does not notice time, as his love for his work grows day by day. Then one day his goal is achieved. His ideal lives!

So it is with the one who would make his life a perfect picture of his ideal. It takes the artist's all, so it must take our all. Even in the mundane things of life—working, playing, sleeping, eating—there must be constant devotion to the ideal. We must live, breathe, and emulate the ideal we would outpicture, until at last the goal is achieved and lives!

An ancient myth illustrating this is the beautiful story of Pygmalion and Galatea. Pygmalion disliked the wickedness of women in his town and he refused to marry.

One day Pygmalion, who was a sculptor, began work on an ivory statue of a lovely maiden. Day by day, with infinite care and skill, he worked on the statue, carving into it all the beauty and love he could visualize. By the time the statue was completed, Pygmalion discovered that he was bound to it by ties of aspiration, idealism, and effort. He called his statue Galatea, dressed it befitting a princess, and made his home a fit abode for such loveliness.

The festival of Venus was at hand, and Pygmalion joined the worshipers in the temple. He prayed for the favor of the goddess.

"Goddess," he said, "who has vouchsafed to me this gift of beauty, give me a perfect love, likewise, and let me have for bride one like my ivory maiden."

Venus heard Pygmalion's plea. When he reached home Pygmalion found that the statue wore a gentle flush of life upon her whiteness. Her breath came as inconspicuously as the breath of a lovely plant.

Wishing to reassure himself, yet almost fearfully, Pygmalion kissed the lovely Galatea. In that instant the maiden's face bloomed like an unfolding rose, her hair shone brightly in the sunlight of the room. Her eyelids lifted, and she stepped into the arms of her creator!

It is a beautiful story, wrought with delicate loveliness. Yet, no less beautiful, no less lovely is the story of man's creation. For God created, out of Himself, a man of His imagination, a work of beauty, loveliness, kindliness, and perfection. This image received the breath of life and stepped forth —a living creature!

This creation is the Master that lives in the heart of you and me and everyone else. This is the ideal that we would outpicture in our lives. This is the theme of life, the masterpiece envisioned by man.

Keeping the goal in view brings complete identity with it. In perfecting our lives—transforming them into masterpieces—we must become so engrossed with it that we live it every moment.

We want to be Christians, yes. But until we live for and in Christ and let Him live in and through us, we shall miss the mark of perfection, and our lives will be only counterfeits of the real.

What a glorious victory! What artistry to paint the Christ in lifelike form! How glorious to identify ourselves with the Christ!

How can we do this? By constantly blending together the qualities of faith, life, love, power, order, zeal, and all the other "pigments" that color and outline our theme. These spiritual qualities, when blended together, enrich our thoughts and feelings

and unify us with our ideal, and we become so engrossed with the theme that we work tirelessly in producing it.

The German mystic Johannes Eckhart says, "The true test of the inward life is to be found in the outward expression." No matter what is within, unless it is put into expression, there is no masterpiece. There is only an unexpressed ideal.

Ralph Waldo Emerson says: "Ineffable is the union of man and God in every act of the soul. The simplest person who in his integrity worships God becomes God; yet for ever and ever the influx of this better and universal self is new and unsearchable. It inspires awe and astonishment. How dear, how soothing to man, arises the idea of God, peopling the lonely place, effacing the scars of our mistakes and disappointments! When we have broken our god of tradition and ceased from our god of rhetoric, then may God fire the heart with his presence."

Just as the artist can brush out the imperfection on his canvas and produce perfection, so we can brush out our imperfections and find God taking form in us, effacing the scars of error and disappointment.

Invite Christ, the ideal, the theme of life, into your heart. And in complete unity with Him, live and breathe and be a masterpiece!

He will cover thee with his pinions
And under his wings shalt thou take refuge.
—PSALMS

The Friend Within

A. VICTOR DIAMOND

VISITORS AT KEBLE College, Oxford University, are always taken to the chapel to see the original of Holman Hunt's famous picture "The Light of the World." The small, elderly man who has charge of the chapel is most punctilious in caring for his guests. He is proud of the treasure and is eager for his guests to grasp the picture's full meaning. He insists that the light must be right, that the picture must be viewed from exactly the right angle, and the ancient viewer through which one looks at it must be properly adjusted.

The picture shows the majestic figure of the risen Jesus Christ, clothed in a spotless white robe and wearing a crown of thorns. He is knocking, with scarred hand, at the closed door of a cottage overgrown with weeds and brambles. He is holding His lantern to lighten the darkness of the night. "Behold, I stand at the door and knock," reads the picture's caption.

The aged caretaker at Oxford will tell you that when the picture was first exhibited in London a critic wrote to the Times complaining of an inaccuracy. He said that the painter had failed to paint a latch to the door. But the artist replied that it was no mistake—the omission was intentional. The door has no latch because it represents the door of the human heart, which can be opened only from the inside.

In its full text, the verse used for the picture's caption (from The Revelation of John) is, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." The artist was seeking to convey, through his painting, the great truth that each age has to learn for itself that the Christ kingdom is within. It is a truth that no one can teach another. It must be realized by each person for himself, for only he can open the door within his own heart.

The same truth was affirmed by the poet Tennyson when he cried,

"Speak to Him, thou, for He hears, and Spirit with
Spirit can meet—
Closer is He than breathing, and nearer than hands
and feet."

Charles Fillmore puts it thus: "The Spirit of truth is in the midst of you. It is in you, and you will never have peace of mind, you will never have success in any way, you will never have health of body, you will never have anything satisfactory until you demonstrate its presence and its power in your life." This is the heart of true religion. It is this knowledge of the kingdom within that is so important for spiritual development.

The history of man's progress has been the developing realization that Spirit is indwelling. Throughout the Bible we find men and women who, beyond the understanding of their day, made great spiritual progress by cultivating the friendship of the One who dwells within. It was in obedience to the inner mentor that Abraham forsook the se-

curity of the advanced civilization of Ur of the Chaldees and went out, "not knowing whither he went." And we read that he was called "the friend of God." Moses, leading his horde of Hebrew slaves from Egypt, took them to Mount Sinai for a vision of God. But they were still chained by superstition and grossness and insisted on having a god they could see. Thus, it was that they worshiped, with crude rites, the golden calf that Aaron made. Even a prophet with the insight of Elijah had to learn that God was not in the furious storm, the broken rocks, or the terrifying lightning on the mountain, but in the "still small voice" that spoke conviction within his heart. He had to hear this voice ask him what he was doing there, taking counsel of his fears, instead of boldly trusting God to work out His plan and His will despite all the threats of a heathen queen, Jezebel.

It is the New Testament that brings out in fullness the truth that men have always sought the indwelling God in their hearts. This is the coming of the Holy Spirit and is the distinctive message of the New Testament. Jesus proclaims it in the clearest of terms when He says, "Neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you." Because of the clear realization of this truth and its acknowledgment by the apostles, the acts of the apostles may be called "the acts of the Holy Ghost." They state clearly that their actions are dictated by the friend within. Paul goes as far as to say: "It is no longer I that live, but Christ liveth in me." "I can do all things in him that strengtheneth me." Paul mentions "Christ in you, the hope of glory,"

and in one place he says quite boldly, "We have the mind of Christ." It is very clear in the New Testament that God is regarded, not as a far-off Being to be worshiped with majestic ritual, but as a practical factor in everyday life.

In every age there have been men and women who have sought beyond external forms and ceremonies to find the Christ within. Sometimes, like Brother Lawrence, the poor soldier-footman, the revelation has been almost accidental. Brother Lawrence became a monk because one spring day he saw a tree bursting into bud. He reasoned that if God could make a seemingly dead tree live He could make a spiritually dead man, namely himself, live also. Thus, it was that he devoted himself to the religious life, but he did so differently from most of his contemporaries. This humble man began to display a life so full of power and sweetness that many began to seek his secret. He declared to one and all, however, that the only secret he had was to acknowledge and to practice the presence of God; that is, to remind himself that wherever he was God was with him.

The less familiar story of Madame Guyon is very instructive also. On a dull November morning in the latter part of the seventeenth century, a luxurious carriage, emblazoned with a famous coat of arms, drew up outside the great cathedral of Notre Dame in Paris, France. The young, richly dressed woman who alighted was extremely beautiful, yet her face was clouded by a more than passing sorrow. For Jeanne Marie Bouvier de la Motte-Guyon, known in history simply as Madame Guyon, had for a long

time vainly sought peace. Married at an early age to a man much older than herself, the worldly young woman sought consolation in religion. Yet her search had been fruitless, for priest, teacher, and counselor had been unable to meet her need. Nothing could satisfy the deep hunger of her heart.

Then she entered the cathedral to meet, by appointment, a young monk, said to be a person of great piety. She stood alone for a while in the dim light of the great cathedral. Presently the monk approached, his face almost hidden in the folds of his hood. A pair of penetrating eyes looked for a moment into hers.

He said, "Madame, you are seeking from without what you can only find within." Then he turned and left her. But he had said enough. She now had the secret that had eluded her. From that moment she began to know the friend within.

Afterward, she described her experience thus: "I was scarcely able to contain the fire which burned in my soul, which had all the fervor of what men call love, but nothing of its impetuosity. For the more ardent, the more peaceful it was. Nothing passed in my head, but much in the innermost of my soul."

After this experience people flocked from all over Europe to see her, and she always taught them to look away from ceremonies and observances and to seek God within their own souls. She directed them, "After having placed yourself in the presence of God by an act of loving faith, you must read something that is substantial and stop gently upon it, not that you may reason, but only to fix your mind, remembering that the principal exercise ought to be

the practice of the presence of God, and that the subject should serve more to stay the mind than to employ the reason."

Truth students everywhere today learn the power of the affirmative word in the time of quiet to bring one into the presence of God. We meet Him in that secret place which H. Emilie Cady describes as "a place of meeting between the Christ at the center of your being, and your consciousness—a hidden place into which no outside person can either induct you or enter himself." To effect this meeting with the friend within is the vital task, if you would realize Truth for yourself.

The best way to begin opening the door is to take some statement of Truth and to hold it gently in the mind, savoring it, and, as it were, "chewing it," so that it becomes part of your consciousness. To rest and to relax, and then to say quietly and peacefully,

> "Thou art the life within me,
> O Christ, Thou King of Kings,
> Thou art Thyself the answer
> To all my questionings."

This gives a great sense of peace and rest. The use of Unity's Monthly Thoughts in the quiet time is valuable because these statements provide a basis for united thinking with the whole fellowship of Truth students. In addition, it is helpful to make and to use our own affirmations, for this not only keeps the mind alert but gives exercise for the faculty of creative thought, which helps us to feel the presence of God. It may be found helpful to use verses of the Scriptures. For our use, "Jehovah is my

light and my salvation" could become, "Thou art my light and my salvation." The direct address brings the realization of God's presence near.

Words are of great value in helping to concentrate on the presence of God in the silence, provided they are used thoughtfully and not mechanically. Jesus warned against the mechanical use of phrases when He said, "In praying use not vain repetitions." It was not the repeated use of the same words that was harmful but their use in a mechanical, parrot-like fashion.

We should not be satisfied with the mere repetition of words. We should seek to realize the inner, living ideas that are the eternal reality behind the words. Apprehending the inner meaning, we make contact with Divine Mind; we are inspired, illumined, and strengthened. But there is a discipline about prayer that we may not disregard. We cannot expect God to answer runaway knocks. We must be regular, diligent, persistent. But if we pray with full trust in God's goodness and in an attitude of joyous and thankful expectancy, we shall not fail to receive a blessing. There is no substitute for prayer in the development of the spiritual life, for prayer opens the door into the secret place of the Most High.

Within, we find the immediate answer to all problems. Within, God is always available. He is never too busy to attend us. Our Lord within has just one purpose: to answer all our questions and to supply all our needs. Sometimes we are worried and anxious, but when we turn to the friend within we find that the waves and storms we thought so terrible are only on the surface and that the great deep

within is unmoved and undisturbed by surface manifestations.

If the strident voices of doubt or discouragement assail us, we can commune in the silence with the One who will calm us, renew our sense of direction, and readjust our lives. If we have problems, we can turn within to find available the divine wisdom that guides to right choice and right decision in every situation. We know that God has given us dominion over every circumstance and condition of life, and we can realize the wealth of our inheritance, which is nothing less than the "unsearchable riches of Christ." All riches must be diligently worked for; nothing of value is bought without price. The price of the riches of God is the diligent and faithful practice of His presence day by day, moment by moment, and the faithful obedience to His guidance when it comes. We are always free to choose what we will have and what ideas will dominate our lives. Turning within, we choose God and His good will, and for us "all things work together for good."

How beautiful it is to be alive!
To wake each morn as if the Maker's grace
Did us afresh from nothingness derive,
That we might sing: "How happy is our case!
How beautiful it is to be alive!"

—*Henry Septimus Sutton*

"Pray for Them . . ."

HOWARD DALE HIXSON

MAN MAY BE COMPARED to a broadcasting station that has a twenty-four-hour program schedule. Not only is he a broadcasting station, he is a receiving set, where he monitors, consciously or unconsciously, programs presented by his own and other stations. The job of the top executive, which is man, is to train himself to listen and consciously to study the character of the programs that he is broadcasting and receiving. Many times people neglect the responsibility of weighing the quality of the programs they are sending out into the ether. In his receiving room, too, he has a choice, a God-given choice, to turn the dial and to tune in to the type of program from other stations that is in harmony with his own policy and standard of ideals.

A person may claim that he is being persecuted by others, by the personality of other persons. What he is really saying is that he is "tuning in" adverse programs that other persons are broadcasting. Allowing these to hold his attention is an excuse to keep from his own production; in fact, he is merely acting as a relay station. All his broadcasting is part of his divine responsibility of creation.

If a person is sending out nothing but love "waves" in all directions, like the sun, as Jesus said, or as the Chinese philosopher Lao Tze said, shining on the good and evil alike, no other type of condition can come within his "wave length."

He cannot possibly feel hate from another person unless he opens a path, a wave length, for this hate to reach him. If he is filling this wave length by broadcasting love, the "signals" of hate cannot reach him.

This is an expression of the law that love produces love and hate produces hate. A broadcasting channel and a receiver are necessary; it takes both for either procreation. We select what we are going to hear. It may take effort for some persons to turn the dials of their receivers to shut out the influence of others if they have developed a habit of listening to and accepting their programs. They have to work to develop a new habit.

Some persons, due to ignorance and neglect of their responsibility, burn up more energy in trying to keep from going forward than they would by putting forth the effort for constructive results. If we like a program, it is because we have an affinity with it in some part of our character. By our acceptance of it we add it to our own universe.

How truthfully the miserable person speaks when he says, "I have had so much unhappiness in my life." He may not realize it, but he is passing judgment on himself, on what he has done with his life, and the pattern he has allowed it to take. Although some persons speak of their misery in a sad voice, one sometimes wonders if they are not bragging about their "accomplishment."

The individual is constantly receiving and broadcasting. The unawakened individual is unaware of this process. The Truth student has become conscious of it and so begins a more discreet selection

of programs, both that which he chooses to receive into his life and that which he is going to be broadcasting.

Our thoughts and feelings are often stronger than our spoken words. To give more power to our words, we add to them our emotion and thought. The word began with God's, using it for creation, and man's choosing what he would call things of this world. It is the character of our words, whether they are confined to our thoughts and feelings or not, that is part of our spirits and that we truly express in the world as we go about our daily activity.

When we are in meditation or prayer we have chosen consciously to send out signals in all directions.

If our receiving sets were sufficiently sensitive, we could tune in all that has ever been broadcasted, all the history and activity of man in the past, whether by individual or collective efforts. Very few Truth students develop any degree of concentration along this direction. Most of them just respond with moods according to the general, collective character of vibrations hitting them at the moment. They make no effort to sort out or to select from this mass that which they want to receive.

The progressive Truth student is constantly disciplining himself to tune in only to programs that will assist his spiritual unfoldment. These may be received from someone who is more advanced and is trying to teach and to help, or it may be a program that already exists.

Your own daily broadcast program is your creation. It will be there for another to tune in either

today or tomorrow. The responsibility of its quality is yours. What influence it has or will have in the world is to your credit or discredit.

If thoughts and feelings coming to you from another are adverse, they are the signal for you to start your own broadcast of love. The qualities of good send out more powerful vibrations than do adverse qualities. When the vibrations of love meet the vibrations of hate they influence those of hate, which then return to their creator, softened by the contact with pure love.

"But I say unto you, Love your enemies, and pray for them that persecute you."

With Nothing Lost

Elizabeth Landeweer

If, by our faith, we make a greener spring
Beyond the grass blade, an immortal leaf,
Beyond the oriole, a brighter wing;
If, having once foreseen, however brief,
That love begets a more enduring thing,
Then we can let the apple blossom go
Wind-floating to the ground in pink and jade,
Can watch the plum tree shrug her stole of snow,
Not feeling that our hearts have been betrayed,
Can face another world in which we know
The image and the likeness do not fade.
With nothing lost, we need not be afraid.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: In His name, the light of Spirit illumines and inspires me. I am divinely guided in all that I do.

Prosperity: In His name, I consciously function in divine substance, and the riches of the Holy Spirit are poured out into all my affairs.

Healing: In His name, I claim the healing power of Holy Spirit and I am made whole. God is my unfailing health.

INSTRUCTIONS—Scientific prayer is the language of spirituality. It calls into expression the most highly accelerated mind activity. It expands and deepens and broadens the consciousness. Prayer changes things by introducing into the mind new and better ideas.

Illumination is the light the mind sheds from holding to a definite statement of Truth. You are a child of God and are heir to every good that is found in His kingdom. Affirmations of prosperity are exercises for the mind, whereby you can claim and lay hold of abundance. You lay hold of health and firmly establish health in your consciousness by working in perfect harmony with the laws of health.

The "Word" is man's I AM identity. The Holy Spirit is the outpouring or activity of the living Word. The activity produces the "light of Spirit," the Truth of God, the personality of God.

The Holy Spirit is in the world today with great power and wisdom, ready to be poured out upon all those who look to Him for guidance. The Holy Spirit is authority on the gospel of Jesus Christ. He is the only authority ever recognized by Jesus.

Jesus gave His words into the keeping of this universal, receptive agency, the Spirit of truth, whose mission it is to carry those words directly into the understanding of everyone who accepts the Christ way into the kingdom of heaven. The Holy Spirit gave His words to the writers of the New Testament, and they wrote them out for the comprehension of the intellectual man. But this does not signify that the mission of the Holy Spirit ended there—that after giving this message He withdrew from the world. On the contrary, it was just the beginning, the primary step of that larger, more comprehensive teaching that Spirit is ever ready to impart to every individual. All of us need instruction, and the Father has provided a perfect way for us to get it. That way is the Jesus Christ way; whoever follows the steps outlined in the gospel of Christ now brought to us by the Holy Spirit, will finally reach the same place that Jesus reached.

Affirm:

In His name, the light of Spirit illumines and inspires me. I am divinely guided in all that I do.

There is an omnipresent law of prosperity. Those who follow this law build up a prosperity consciousness.

In order to do this, eliminate all negative ideas that come into your mind. Deny all poverty beliefs that you have stored away in consciousness. Realize that they are dissolved, dissipated, and utterly destroyed. Yet do not spend all your time in denials, but give much of it to the clear realization of the everywhere present and waiting substance and life. Some of us have in a measure inherited "hard times" by entering the race thought so prevalent around us. Do not allow yourself to do this. Remember your identity—that you are a son of God and that your inheritance is from Him. You are the heir to all that the Father has. Let the I AM save you from every negative thought. The arrows that fly by day and the pestilence that threatens are negative race thoughts in the mental atmosphere. The I AM consciousness, your Saviour, will lead you out of the desert of negation and into the Promised Land of plenty that flows "with milk and honey."

Declare that you do not depend slavishly upon someone else for anything. Instead of depending on others, become a producer. Only in that direction lie happiness and success. Begin to concentrate upon the inner man, who brings ideas from a new territory, the land of the real. Affirm:

In His name, I consciously function in divine substance, and the riches of the Holy Spirit are poured out into all my affairs.

Jesus' prayers were answered because He always dwelt in the consciousness of perfect harmony with the Father. When we ask in His name, it is with an earnest desire for that same consciousness possessed by Jesus. The Christ within each of us is ever seeking the perfect expression of health and wholeness, and it should be our earnest effort to have our minds and hearts clear and open channels in order that He may more perfectly work through us. When we ask in the name of Christ Jesus, we ask in the consciousness that in reality we are perfect children of the Father. This harmonious relationship between God and man is attained by prayer and meditation and by constantly affirming God's presence and power. If we would have God manifest through us, we must endeavor to raise our thoughts and feelings to the God standard.

The Holy Spirit is the one healing power. When the Holy Spirit comes upon us in the name of Jesus Christ we are born anew; regeneration takes place; we have great joy, great wisdom, perfect health. "For this corruptible must put on incorruption."

We contact the Holy Spirit by harmonizing our thought world with the Mind of God. Then the Holy Spirit (the whole Spirit of God) enters into our whole being—mind, soul, and body.

With my faith placed in this one healing power through Jesus Christ, I affirm:

In His name, I claim the healing power of the Holy Spirit and I am made whole. God is my unfailing health.

Lovingly in the Hands of the Father

I WAS CALLED OVER the telephone by someone in trouble. That was nothing unusual, seeing that my life has been dedicated to service. The only difficulty with the call was my lack of leisure to give it attention.

The woman's voice was imperative. "I must see you," she declared, "even if it is only for five minutes."

Minutes to me were golden; but the memory suddenly came to me of something said years ago by a man of wide experience: "You can find time for anything you really want to do." Since then I have found that we always work in by a side door or through some crevice the things that are nearest to our hearts.

I have, too, a very literal way of accepting the Scriptures. I take a promise as it is given, and when I am told that the Lord will provide, I know that His provision includes time for the necessary things of life, as well as our daily bread.

The woman in trouble met me at the door of her boardinghouse. She was tall and good-looking, with a pleasing personality. She was the caretaker of the place. "Caretaker—yes, and I've been in this place five years," she explained. "It was the only work to which I could turn after I lost my money. Before that I had always been used to a home of my own,

but now for five years I have been working for strangers, doing the work of an ordinary janitor—scrubbing, cleaning, answering telephones, smiling on the guests when many a time I felt inclined to kick them. I'm so tired of it all that I have grown to hate the dawn that brings the pots and pans into sight again."

On my arrival her expression had been full of hope and anticipation. As she talked her expression changed. The light of battle was in her eyes. In a moment I sensed what she had been building into her world during five years.

"I've done all in my power to get free from this," she continued, "but I can't even find time to look for anything else, and I don't dare throw out the dirty water until I get the clean. Every day I make up my mind to answer advertisements in the evening paper, but when evening comes I'm so worn out that I care for nothing but sleep. What would you advise me to do?"

"What do you want to do?" I asked.

Fortunately she knew. The majority of discontented persons are aimless seekers without any very definite goal toward which they can steer.

"I want to be the head of a large hotel," she replied, "where I can meet people from all parts of the world—where my work will be to supervise and to entertain the guests instead of having to cook and to clean for them. I have studied much, I have thought much in times past, but all that has been pushed out of my life by the roughness of what I have had to do here." Her voice was appealing. "How am I going to get this?" she asked.

It would have been quite easy to find a position such as this capable woman wanted, but I knew that unless her outlook on life became different, she would not be much better off in a better situation. When the disciple is ready the master is ready also. She had with her own hands closed the door to her good by her mental outlook. True and conscientious, she had neglected none of the duties laid down as her share, but she had detested those duties while she had done them. While she had worked, she had fought. One thing I knew she lacked, and that was love.

"You are quite right," she responded when I told her this. "I have fought rather than trusted. While I have prayed to God for deliverance, I have blamed Him for not sending it. I could not think of Him as a God of justice while He favored others and left me in the lurch."

"God never favors anyone," I tried to explain. "We prosper as we walk with His law. Nothing was ever gained by fighting. What we fight always fights back. Before you can be free, you must learn to love the place where you are and know that you are doing God's work, even if it is only washing the pots and pans in a boardinghouse."

I had with me a Truth statement, one that I use constantly, one that I have never known to fail: *"I place myself and all my affairs lovingly in the hands of the Father, with a childlike trust. That which is for my highest good shall come to me."*

As we repeated it together, her face changed; the hard lines of her mouth melted into a smile. *"Lovingly in the hands of the Father,"* she repeated.

"Dwell on the word 'lovingly,'" I said.

Then for a moment we kept our eyes closed and realized that the great God of love was taking care of her problem and was solving it for her in His own beautiful way.

Early the next morning she called me over the telephone. Her voice was full of optimism. "I went to sleep with those words on my lips," she said. "I awoke in the middle of the night with the usual worry thought, 'What next?' But I just repeated, *'Lovingly in the hands of the Father,'* and I rested again without a fear.

"When the alarm clock awoke me to early morning duties, and I thought of all that I had to do, I just smiled and said, *'Lovingly in the hands of the Father,'* I am going around the house now with the vacuum cleaner, and it's saying with me as I run it, *'Lovingly in the hands of the Father.'* I'm scrubbing out bowls and repeating, *'Lovingly in the hands of the Father.'*"

"Keep it up," I said, "it'll work."

The next morning brought her voice of joy over the wires again. "I don't know whether the sun is shining or not," she said; "the sun is in my soul. I've stopped flinging down the dustpan because it happened to be a dustpan. I'm singing to my cloth, as I wipe up the floor; I'm peeling onions and stemming cherries and saying, *'Lovingly in the hands of the Father.'* When the grocery boy left his dirty footmarks on my clean steps, I smiled at him and said, *'Lovingly in the hands of the Father.'* There's so much love in my heart that there's not room for anything else."

The third day came and her voice was not quite so optimistic. "Well—I've kept it up," she said, "but nothing has come."

"*'Lovingly in the hands of the Father,'*" I replied and, satisfied, she went back to work.

Sweetly and patiently she worked on her affirmation, and before the end of another week the opening that she had craved became visible. Her voice was tense and nervous when she called me over the telephone.

"Two real-estate men were here last night," she said, "and in the course of conversation they told me that they were on the lookout for a woman to be manager of that big hotel, the St. A——. Of course I offered my services. They took my name and address and said that they would speak to the owner for me. They went away this morning, and I'm so afraid they won't return."

"*'Lovingly in the hands of the Father,'*" I replied. "We are asking only for what is for your highest good. If your work is in the St. A——Hotel, you will be taken there."

Three days went by. Over the telephone came the voice again: "Well—those men never returned. I have not heard a thing."

"*'Lovingly in the hands of the Father,'*" again I repeated. "The fact that those men were led to your house shows that the law is working. Remember, God never closes one door without opening another."

Three more days—then over the telephone came a voice alive with gladness: "They've sent for me to go and see the owner of the St. A——. I'm to go

this very day. But suppose that when I get there I'm not the kind of person they need."

" 'Lovingly in the hands of the Father,' " I said.

Of course she got the situation. She went with the word "lovingly" on her lips and the realization that what was for her highest good should come to her. She went fearlessly, trustfully, and she conquered where others had failed. She got the position.

She carried *"Lovingly in the hands of the Father"* into everything that she was called to do, and when a month had passed the owner of the place came to her. "I don't know what you have been doing to this hotel," he said, "but the whole atmosphere has changed. It is now just what I've always desired it to be. While formerly we were losing out on every side, now we never have an empty room. But what pleases me most is the class of people we are attracting, the kind that I've always wanted to have. What is this secret magic that you possess?"

I can imagine the smile on her face as she answered, "It is no secret. It is something I want the whole world to know. Before I found it I was just like thousands of others—worrying, fretting, praying for the future. But my eyes were opened by the words that I'm writing on the heart of everyone who enters here: *'I place myself and all my affairs lovingly in the hands of the Father, with a childlike trust. That which is for my highest good shall come to me!' "—Evelyn Whitell.*

If therefore the Son shall make you free, ye shall be free indeed.—JESUS

Waiting

Serene, I fold my hands and wait,
  Nor care for wind, or tide, or sea;
I rave no more 'gainst time or fate,
  For, lo! my own shall come to me.

I stay my haste, I make delays,
  For what avails this eager pace?
I stand amid the eternal ways,
  And what is mine shall know my face.

Asleep, awake, by night or day,
  The friends I seek are seeking me;
No wind can drive my bark astray,
  Nor change the tide of destiny.

What matter if I stand alone?
  I wait with joy the coming years;
My heart shall reap where it hath sown,
  And garner up its fruit of tears.

The waters know their own and draw
  The brook that springs in yonder heights;
So flows the good with equal law
  Unto the soul of pure delights.

The stars come nightly to the sky;
  The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
  Can keep my own away from me.

—*John Burroughs.*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, September 4, 1955

UNITY SUBJECT—*The Body of Christ.*

INTERNATIONAL SUBJECT—*Worship in a Nation's Life.*—Ezra 3:1, 3, 10, 11; Hag. 1:7-9, 14; Zech. 4:6-9.

1. And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

3. And they set the altar upon its base; for fear was upon them because of the peoples of the countries: and they offered burnt-offerings thereon unto Jehovah, even burnt-offerings morning and evening.

10. And when the builders laid the foundation of the temple of Jehovah, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise Jehovah, after the order of David king of Israel.

11. And they sang one to another in praising and giving thanks unto Jehovah, *saying,* For he is good, for his lovingkindness *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised Jehovah, because the foundation of the house of Jehovah was laid.

7. Thus saith Jehovah of hosts: Consider your ways.

8. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith Jehovah.

9. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith Jehovah of hosts. Because of my house that lieth waste, while ye run every man to his own house.

14. And Jehovah stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and did work on the house of Jehovah of hosts, their God,

6. Then he answered and spake unto me, saying, This is the word of Jehovah unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith Jehovah of hosts.

7. Who art thou, O great mountain? before Zerubbabel *thou shalt become* a plain; and he shall bring forth the top stone with shoutings of Grace, grace, unto it.

8. Moreover the word of Jehovah came unto me, saying,

9. The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that Jehovah of hosts hath sent me unto you:

GOLDEN TEXT—*Not by might, nor by power, but by my Spirit, saith Jehovah of hosts.*—Zech. 4:6.

SILENT PRAYER—*I present my body to God to the end that it may manifest the perfection of the Christ.*

There is a vast difference between fearing to do right because one dreads the ridicule of the natural man and doing right because one fears the consequences to one's inner self of refraining from such a course. The difference is one of consciousness as

well as of actuality. The former reveals the personal or material consciousness, the latter a consciousness approaching the universal or divine.

Compared with the universal consciousness, that of the natural man is, indeed, limited and filled with fear. "Thus speaketh Jehovah of hosts, saying, This people say, It is not the time *for us* to come, the time for Jehovah's house to be built." "Jehovah's house" represents the Christ body, the refined or spiritualized body of man. Where thought of the divine is concerned, the natural man allows his body to "lie waste," or he fails to develop its real powers. He is ignorant of his body's true nature and of what is required to bring this to the surface.

The power and life that the body expresses under the influence of man's right thought about it prove that the body is meant to manifest the divine. He who keeps his thought clear and holds to the ideal of perfection for the body equally with the mind and spirit builds strength and enduring life into his body cells. When his thought is a mixture of Truth and error, when he sees the body as a temporary possession that he must sooner or later give up, he ceases to build the temple. The Samaritans, who wrote an accusing letter to Artaxerxes about the Jews and caused the king to have the building of the Temple stopped, represent mixed thoughts in man —some good, others erroneous. To accomplish anything of permanent value, man is obliged to keep the great commandment of single-minded devotion to good.

Man may give his body an undue amount of attention and allow it to absorb more of his time than

it reasonably requires without being able to keep it from manifesting disease and imperfection. If he thinks of it as material and as doomed to eventual death and decay, he can scarcely expect it to express health, strength, or beauty. "Thus saith Jehovah of hosts: Consider your ways." We experience real satisfaction in life only as we put first things first. Reversing divine order by putting last things first results in confusion, lack, and disappointment. Keeping only man-made law means that one sows much and brings in little; whereas, keeping divine law produces much from little, with the law of increase functioning normally.

He who thinks of the body as the temple of the living God or Holy Spirit keeps the commandment of Jehovah: "Go up to the mountain, and bring wood, and build the house." The "mountain," represents exaltation or spiritual consciousness. Jehovah shares the pleasure that man takes in being able to build up and to make manifest the perfect body. Divine Mind is glorified in perfection wherever it is made manifest. Perfection is man's normal aim, and he cannot glorify God with anything short of it.

Death affords man no entrance into glory. Struggle and stress to overcome obstacles and to surmount adverse circumstances yields little of permanent value to character. "For your sake the heavens withhold the dew, and the earth withholdeth its fruit." The natural man, by his wrong thought habits and his narrow, self-centered living, limits his environment as well as himself. A drought is "upon all the labor of the hands," and nothing avails to break it except man's realization of good as taking the

place of seeming evil. A strong thought activity belonging to the spiritual phase of man causes him to obey the law of All-Good and to put away erroneous habits of thinking so that he can be restored to his divine heritage. Jehovah does not "blow upon" what man accumulates under divine law. He is free to enjoy his own in peace.

QUESTIONS

1. What does the term "Jehovah's house" represent?
2. How does the natural man allow Jehovah's house to "lie waste"?
3. What shows that the body is meant to express perfection?
4. In order to build the Christ body, what commandment must be obeyed?
5. What good is gained by considering our ways?

Lesson 11, September 11, 1955

UNITY SUBJECT—*Strengthening Our Defenses.*

INTERNATIONAL SUBJECT—*The Joy of Working Together.*—Neh. 4:6-9, 15, 21-23; 12:27, 43.

6. So we built the wall; and all the wall was joined together unto half *the height* thereof: for the people had a mind to work.

7. But it came to pass that, when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the repairing of the walls of Jerusalem went forward, *and* that the breaches began to be stopped, then they were very wroth;

8. And they conspired all of them together to come and fight against Jerusalem, and to cause confusion therein.

9. But we made our prayer unto our God, and set a watch against them day and night, because of them.

15. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

21. So we wrought in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22. Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and may labor in the day.

23. So neither I, nor my brethren, nor my servants, nor the men of the guard that followed me, none of us put off our clothes, every one *went with* his weapon *to* the water.

27. And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.

43. And they offered great sacrifices that day, and rejoiced; for God had made them rejoice with great joy; and the women also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

GOLDEN TEXT—*And they said, Let us rise up and build. So they strengthened their hands for the good work.*—Neh. 2:18.

SILENT PRAYER—*I watch as well as pray, and in the power of the Christ I go forward with trust and confidence.*

In order to live victoriously, man must build a strong reserve fund of trust and confidence. A confident outlook on life serves him as a defense against the negative influences that assail him from the outer

world. Whatever enables him to meet his problems calmly and with unshaken courage forms a wall within which he may concentrate his power and enter into spiritual consciousness. A healthy body is such a wall. Unshakable faith in spiritual reality is another. A sense of responsibility for the right use of his so-called natural gifts is a third. Christlikeness of character still is another impregnable bulwark. All these defenses reinforce man's peace of mind and enable him to live the abundant life, to secure in his consciousness a realization of the divine source from which he springs.

Metaphysically, the rebuilding of the wall of Jerusalem by Nehemiah is a description of the reconstruction of the consciousness, and of the body, so that negative thoughts and conditions may be put out and kept out. The habit of thinking true thoughts and of building up the consciousness on a basis of positive ideas of wholeness and perfection is gained only by those who are willing to work to this end. Because "the people had a mind to work," the wall was built to half its height before the hostile tribes surrounding the Jews could organize opposition. Similarly, those who work wholeheartedly at the task of making constructive thought habitual outdistance the opposite tendency in themselves to doubt and to discredit the course that they have chosen to follow.

The work of forming constructive thought habits is not always easy. The consciousness is more than "the garment woven from the threads of incident," yet the weaving of such threads forms an important part in its establishment. The race habit

of negation is due to the blindness of sense consciousness, which in turn springs from fear and a feeling of powerlessness to control conditions. This habit takes possession of the mind early in life and is not easily broken. Experience teaches us that as we begin to claim our immunity from the effects of the race thought these effects apparently grow more pronounced. Negative conditions multiply around us and impose themselves upon us. These enemies of our aspirations after right habits of thinking and living represent various activities of the sense consciousness that we have so far not succeeded in defeating.

If we listen to these negative voices and suggestions of failure, we become confused and uncertain of the reality of Truth itself. Our only course is to be on our guard against the subtle influence of wrong thinking and to build up our defenses by daily affirming Truth and observing a regular habit of prayer and meditation. Day and night we are to hold to our course of constructive thinking. "We made our prayer unto our God, and set a watch against them day and night, because of them."

Those who wait for conditions to set in their favor and for everything to be made easy for them before they attempt to form right thought habits will find a helpful hint in the latter part of this lesson. To build a wall of stone and mortar with one hand, while holding a defensive weapon in the other, would be almost physically impossible. However, to be on one's guard against wrong habits of thinking and speaking while trying continually to speak, to think, and to act in accordance with Truth is not

only possible but logical and consistent. Such a course is a single train of thought and conduct. As we build our character, faith, confidence, spiritual perception, health of mind and body, and wholesale saneness of outlook, we inevitably watch to strengthen our defenses at the points where they seem weak. At the sound of the trumpet we rush, in thought, to the point on the wall where an attack is threatened, and we concentrate our forces there. In order that habit may not take advantage of inattention, we cultivate the frame of mind in which prayer is instinctive. In this state "our God will fight for us," and our consciousness of Him makes us sure of His care.

Much has been said and written about the training of the subconscious mind and the subconscious tendencies against which we must be on our guard. It is true that the subconsciousness is the repository of the error thoughts that we have held and allowed to become fixed in our conscious minds, as well as of other negative and undesirable mental qualities. Our true thoughts find lodgment in the subconsciousness also. Our duty is to displace the qualities that detract from our efficient living of the Christ life and to put in their stead true qualities of Spirit. This work is done by training the conscious mind so thoroughly and systematically that the training takes hold of the subconsciousness and becomes habitual. If we faithfully keep conscious watch over our thoughts and make sure that our conduct conforms to our convictions, we need not be disturbed over the activities of the subconsciousness. If, "from the rising of the morning till the stars" appear, the conscious mind holds the spear of constant watchful-

ness against possible forays by the enemy—the natural self—we thus gain sufficient power to guard safely against the unknown forces that lurk in the subconsciousness.

QUESTIONS

1. What do the walls of Jerusalem symbolize in the life of man?
2. Give the metaphysical meaning of the rebuilding of the walls by Nehemiah and his helpers.
3. How do we overcome in ourselves the tendency to question the rightness of our course?
4. Interpret the statement, "Our God will fight for us," and explain how we can know that He will.

Lesson 12, September 18, 1955

UNITY SUBJECT—*Man in Partnership with God.*

INTERNATIONAL SUBJECT—*God's Call to Righteousness.*—Mal. 3:1-6, 13-18.

1. Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts.

2. But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

3. And he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness.

4. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years.

5. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the

adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the sojourners *from his right,* and fear not me, saith Jehovah of hosts.

6. For I, Jehovah, change not; therefore ye, O sons of Jacob, are not consumed.

13. Your words have been stout against me, saith Jehovah. Yet ye say, What have we spoken against thee?

14. Ye have said, It is vain to serve God; and what profit is it that we have kept his charge, and that we have walked mournfully before Jehovah of hosts?

15. And now we call the proud happy; yea, they that work wickedness are built up; yea, they tempt God, and escape.

16. Then they that feared Jehovah spake one with another; and Jehovah hearkened, and heard, and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name.

17. And they shall be mine, saith Jehovah of hosts, *even* mine own possession, in the day that I make; and I will spare them, as a man spareth his own son that serveth him.

18. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

GOLDEN TEXT—*Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother?*—Mal. 2:10.

SILENT PRAYER—*I place myself and all my affairs lovingly in the hands of the Father.*

The voice of conscience in man calls his attention to his shortcomings and encourages him to do right. Malachi means "messenger of Jehovah, minister, servant" and symbolizes conscience. "My messenger," who "shall prepare the way before me,"

also refers to an intellectual perception of Truth. This perception cleanses the mind and heart and leads to the coming, or conscious presence, of the indwelling Spirit of truth, the Christ, which is an experience that every true seeker of Truth ardently desires. With the advent of the Christ into consciousness, however, a fuller consecration and a deeper purification take place—a real purging of the inner mind and life sets in, and a transmutation of the sense and animal nature is accomplished.

To "offer unto Jehovah offerings in righteousness," man must, first, give himself unto the Lord: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your spiritual service." In doing this, in his actual living as well as in his thoughts and words, man establishes true justice and mercy in his entire world; he learns to be true to God and to his fellow men. Prosperity follows naturally.

When we still the tumult of the outer thoughts that hurry us and worry us to get ahead of someone else, we may hear the "still small voice" of God telling us what to do. This "still small voice" tells us that God loves all of us because we are His children. It tells us that all substance comes from the Source of good and that there is plenty for all. It tells us that we shall get our share of good, direct from the Source, by getting acquainted with the Source.

We must establish a business relationship with the Source. We must bring every tithe into the storehouse. We must realize that everything we have or which we can ever have comes from the Source. We

must keep this truth constantly in mind, and we must return a portion of our good to the Source. An electric current works for us only when the circuit is completed, so that part of the current may return to the source of the current.

God does not need our tithe to enrich Himself. But we need to give our tithe to establish a close relationship with God's bounty. Man is God's steward, and God gives substance to His steward to use, according to the steward's faithfulness. If the businessman thinks of God as owning part of the profits of his business, the businessman will think of God many times a day. If he does not think of God as owning any share in the profits, the businessman may forget God during the day and remember Him only when Sunday comes.

When we make unity with God and hold ourselves in this unity, we shall find that we are prospered in all our undertakings. The windows of heaven are opened, and we receive a bounty that satisfies our every need. Then the things that would destroy are rebuked and are unable to harm us or our supply.

The man who does not know God's love and power does not understand why persons should succeed who apparently are not living according to God's law. This man judges by appearances and makes the shortcomings of others an excuse for trusting in materiality instead of relying on God. He cannot see into the hearts of these men. He tries to do business by shortsighted methods, but eventually he learns that it does not pay to leave God out.

The field that is far away usually looks greener

and more beautiful than the one in which you are standing. But when you stand in the faraway field you are disappointed in it. And when you look back at your old field you may find that it is beautiful. The success of others may seem wonderful, but your spiritual possibilities hold for you a success far greater than the material marvels that attract the fickle multitude.

All real, lasting wealth and happiness are based on unity with God. Malachi will tell you this. Or you can prove it for yourself, after you have spent years in material experiences. The prodigal son appreciated the bounty of his father only after a period of starvation in a far country.

QUESTIONS

1. What does Malachi symbolize? With the advent of the Christ into consciousness, what takes place?
2. How do we "offer unto Jehovah offerings in righteousness"?
3. How may we hear the voice within?
4. How do we incorporate God into our business?
5. Why should we tithe?
6. Where will man find his greatest possibilities for success?

Lesson 13, September 25, 1955

UNITY SUBJECT—*Full Observance of Divine Law.*

INTERNATIONAL SUBJECT—*New Respect for God's Law.*—Ezek. 20:19, 20; Neh. 9:1-3; 10:32, 35, 37, 39.

19. I am Jehovah your God: walk in my statutes, and keep mine ordinances, and do them;

20. And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am Jehovah

your God.

1. Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackcloth, and earth upon them.

2. And the seed of Israel separated themselves from all foreigners, and stood and confessed their sins, and the iniquities of their fathers.

3. And they stood up in their place, and read in the book of the law of Jehovah their God a fourth part of the day; and *another* fourth part they confessed, and worshipped Jehovah their God.

32. Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;

35. And to bring the first-fruits of our ground, and the first-fruits of all fruit of all manner of trees, year by year, unto the house of Jehovah;

37. And that we should bring the first-fruits of our dough, and our heave-offerings, and the fruit of all manner of trees, the new wine and the oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites; for they, the Levites, take the tithes in all the cities of our tillage.

39. For the children of Israel and the children of Levi shall bring the heave-offering of the grain, of the new wine, and of the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

GOLDEN TEXT—*I am Jehovah your God: walk in my statutes, and keep mine ordinances.*—Ezek. 20:19.

SILENT PRAYER—*I have inclined my heart to perform thy statutes for ever.*

To be fitted to teach a subject, one must be so

familiar with it and have mastered it to such a degree that he is considered to be an authority in it. Jesus taught with authority; whereas, the scribes taught a thus-saith-the-law system of hearsay that convinced the student or failed to convince him, according to the previous state of his faith.

Man can never exercise dominion until he knows who and what he is and, knowing, brings forth that knowledge into the external by exercising it in divine order, which is mind, idea, and manifestation. Jesus horrified the Jews by healing the sick, plucking grain, and performing other acts that, to them, were sacrilegious to perform on the Sabbath. The Jews manufactured their sacred days, just as our Puritan fathers made life a burden by their rigid laws governing the religious acts of the people.

But Jesus knew all the exacting ecclesiastical rules to be man made. "He himself knew what was in man," and He attempted to rid those with benighted minds of their error. He tried to make them understand that the Sabbath was made for man, not man for the Sabbath. They had wound themselves up in religious ceremonies until their ecclesiastical machinery dominated every act of their lives. Not only were they subjects of their sacred law, but they were its absolute slaves.

Jesus taught that He did not come to break the law, but to fulfill it. He was speaking of the true law of God, and not the external rules of sacrifice, penance, Sabbath observance, and so forth. He knew that these rules were of the letter and purely perfunctory, that they were, in reality, hindrances to the expression of the inner, spiritual life.

It is very clear that the safety of the people of the earth lies in the operation of the law of order upon which the universe is founded. Were it not for the law of divine order, confusion would be apparent everywhere. All creation is working through an evolutionary process under law. Especially is this true of man, in whom and through whom God carries forward creative law. To be happy, we must co-operate with God's eternal laws and allow them to work peacefully and thoroughly in and through all that we do. Divine law is not hard and binding; it expresses itself in freedom and joy.

Our so-called laws of civilization are, in a way, fashioned from divine law, but personality has entered in, and thoughts of ambition, selfishness, and greed are prevalent. Therefore, man-made laws are colored with the personal ambitions of man. To the man immersed in sense, to be overtaken by the law means to be convicted of crime and to be fined or imprisoned. One overtaken by divine law—that is, one who has not acted in harmony with divine law—suffers mental and physical imprisonment. He fails to grow spiritually, and the reactions of the forces of life within him destroy his body. The illumined person prays for greater strength, greater power to co-operate with the law, counting it a privilege to pay to the last farthing the penalty that has been imposed because of his transgression of the law. By so doing he enters to a greater degree into the heavenly kingdom.

The divine law of order working in the subconsciousness unearths buried talents, reveals hidden powers, and paves the way for their expression. The

divine law of order co-ordinates the mind powers so that new inspirations may come forth and find unhindered recognition and lodgment in the conscious mind. The divine law of order emphasizes the overcoming power of man, thereby abolishing fear and despair. Sickness and weakness are never to be recognized as having place in divine law and order. Health and freedom are always the outworkings of God's wondrous plan. In short, while man apparently is undergoing continual change, both physically and mentally, the changeless law of order is operating constantly in the spiritual depths of his being.

By broadly watching the results of the operation of universal law we perceive that the whole world is a stage and that each person has his part to play. We see that in man there is a specific spiritual faculty that, when unfolded, moves the machinery of mind, body, and affairs more perfectly, scientifically, harmoniously, and skillfully than the efficient stage manager handles a play.

Divine order radiates its mighty power into our faculties and sets them into sustained activity, to the end that the perfect man shall be brought forth. Thus, through the operation of divine order, the greatness of Spirit is demonstrated.

QUESTIONS

1. What gives man authority to teach others?
2. How does divine law express itself?
3. In what ways do our so-called laws of civilization differ from divine law?
4. What may be the results from disobeying civil laws? Divine law?
5. How do we demonstrate the greatness of Spirit?

Goldenrod

Goldenrod brings me golden dreams!
Again I am a child, it seems,
Treading barefoot down a lane
Wet with silver after rain!
When sprays of yellow line the road
Like a fairy's golden load.
Again I am a princess child
Where the winds blow sweet and wild:
Dreaming dreams of fairyland,
A golden wand within my hand
To make my dearest dreams come true—
And oh, what precious ones I knew!
Goldenrod takes me back again
Down a winding wildwood lane
In a charming country town,
Where hearts seemed light as
thistledown,
And dusk and dew and flower scent
Mingled with peace and sweet content.
When goldenrod casts its magic spell,
God seems near, and all is well!

—*Cora May Preble*

Silent UNITY

In His name, the light of Spirit illumines and inspires me. I am Divinely guided in all that I do.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

IT IS WITH GREAT joy that I report to you what can only be described as a miracle in the healing of the friend about whom I wired and wrote you less than a week ago.

On the night I contacted you, he was at a very low ebb, with a dangerous and serious brain operation apparently the only hope of saving his life. The following day he not only showed a remarkable turn for the better but the X-rays showed to the doctors' satisfaction that there was absolutely no need for an operation.

Tomorrow he leaves the hospital to go home, needing only a month's rest to be as good as new. Is it not a miracle? And one which can be explained only by the healing power of prayer—your prayers and those near and dear to him.

For your wonderful help, I can never cease to be grateful and to give continuous thanks to Him who makes such things possible.—*Mrs. K.H., New York.*

DECEMBER 4 I took very ill and remained in the hospital for thirty-three days. One of our friends wrote

you asking for prayers for my recovery. You sent her a prayer for me to say when I was in pain. I really appreciated your saying prayers for me and I do believe that prayers are what saved me. No one expected me to live, I went back to work February 7 and have been going ever since. I've gained all my weight back and am doing fine.—*L.S., Louisiana.*

He Shall Have Abundance

I WANTED TO TELL you that during the period in which I used my last bank my overtime was discontinued. It bothered me a little because I had hoped for a few more weeks which would really set me straight. However, I refused to dwell upon it and renewed my bank drill more fervently.

Within the next week I received a raise! It was not a large amount but since raises are seldom given in this company, I thanked God for it and am grateful.—*Miss L.V.H., New Jersey.*

EACH BANK I USE seems to help me understand a little more. In so many ways I find my affairs and supply being aided in unexpected or sudden ways.

Just about all of my acquaintances have been introduced to Unity and are gaining help and satisfaction. And believe me, I don't preach or behave like a fanatic to get people to believe as I do. But sooner or later, someone asks about a Unity book or magazine I am carrying, or questions an attitude or statement I've expressed. Before we know it, they are absorbing more and more.

All this is a great thrill to me. Please don't misunderstand. I don't set myself up as an instructor

or a "know it all." I merely share what I have learned and proceed to learn with my friends. Thank you for working with me, and please send me a new bank.—*Miss L.V.H., New Jersey.*

Hearken unto Me

THE PRESSURE OF my job for the past few years had reached a point where I felt I couldn't go on. One morning on the way to work I took one of my Unity books at random to read on the train. In it I found words that impressed me very much: *"I place myself and all my affairs lovingly in the hands of the Father, with childlike trust. That which is for my highest good shall come to me."*

Almost like a miracle, I was given a new job with the same organization. The work is very interesting and I am very grateful.

Unity has been a great help and comfort to me. —*P.M.C., New Jersey.*

I AM WRITING to thank you for your sincere and faithful prayers that made it possible for my daughter to pass the teaching certification examination successfully. Your prayers helped instill the faith she needed to prepare herself in the proper way to take both the written and oral part of the exam without fear in her heart.

Ways were opened so beautifully through your unity of prayers, and her eyes were opened to the wonderful power of prayer and belief. Now she is an assigned teacher and bubbling over with thanksgiving in her heart to God with whom all things are possible to him who believes.—*E.T., Illinois.*

EVERY DAY my husband and I value more the teachings of Unity and the rewards, the blessings, that come so naturally from putting them into practice. As one comes into an understanding of Truth, it is so wonderful to be able to help others, if only in a small way.

We are sending this love offering for you to use in whatever department of your consecrated work in Unity the need seems greatest. May God's blessings go with it and may these Unity teachings spread to the ends of the earth.—*Mr. and Mrs. W. M.*

PLEASE FORGIVE me for not writing you all sooner, but time seems to go by so fast. My wife and I want to thank you for all the Christian books and pamphlets that you all sent us, and we are using them in our little restaurant. God and His Son Jesus have been so good to us. You see I had been in the hospital for over 26 months, and just came home on April the 4th. I was given up by the doctors, but when I gave my heart to God, and accepted Jesus as my Saviour, I was healed of all my sickness, and I am now home with my wife, working again in our restaurant. And I am in perfect health. Thanks be to God and Christ. Now I am serving Them, and helping others to find our Saviour.—*H.H., California.*

Good thoughts are blessed guests, and should be heartily welcomed, well fed, and much sought after. Like rose leaves, they give out a sweet smell if laid up in the jar of memory.—SPURGEON

UNITY CENTERS AND CLASSES

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Katheryn Jarvis, 2803 Highland ave

ARIZONA

Globe—Sarah Lightle, 117 E Oak
Phoenix—Harold Irving, 213 N 1st ave
Tucson—Lilian Cook, YMCA

ARKANSAS

Little Rock—Mildred Brown, 1504 Spring

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty, 1009 Cordova, Magnolia Arcade
Cambria—A Williams, Derby & Warwick
Canoga Park—Mary Hider, 7429 Canoga
Castro Valley—Edith Gruenwald, 1025 Crow Canyon rd
Colton—Harriet Nicholls, 13 W H st
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips 3979 Tilden
Escondido—Lola Mays, 143 W Grand
Fresno—Alice Stokes, 171 Blackstone
Glendale—Clifford Carpenter, 236 So Brand
Hermosa—Winifred Dietz, 77 17th
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Mary Adams, 4004 La-Crescenta
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 1423 W 68; Helen Mouton, 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Carrie Love, 1540 W Jefferson
Modesto—Alma Ladd, 201 Eye
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, 6169 Southside
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Samiran, K P hall, 115 N Tremont
Panorama City—Vera Stenen, 9421 Woodman
Pasadena—Max & Frances Flickinger, 293 N Euclid
Pomona—C L Tuntland, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, 4553 North ave
San Bernardino—Mr and Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, Robinson bldg, 520 E st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 E Pine
San Jose—Rose Emery, 40 B S 1st
San Leandro—Barbara Lyons, 209 Joaquin
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Pauline Powell, 916 Riverside
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 846 3d
South Gate—Edna Drebert, 3945 Tweedy
Stockton—Grace & Laurance Swannell, 48 W Poplar
Taft—Della Shutts, 631 North
Van Nuys—Rose Schneider, 14440 Hamlin
Ventura—Wm Noonan, 2095 Poli
Visalia—Alice Stokes, Johnson hotel
Vista—Sonja Samiran, 504 S Santa Fe
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Adelyn Thomas, 103 S Friends
Yucaipa—Unity, Woman's Club

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1441 Welton
Grand Junction—Mabel Donaldson, No 12th

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield
West Hartford—Faith Cornwall, 1 Walbridge rd
New Haven—Bonnie Adams, Hotel Taft

DELAWARE

Wilmington—Adelaide Cotter, 13 E 14

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 174 B'way
Delroy Beach—Eva Rosencrans, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8th
Ft Myers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 211 Morse arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax; Sallye Wannamaker, YWCA, 1215 See

Lakeland—Dan Gunderson, 421 E Park
Lake Worth—Maud Guitteau, 908 Lucerne, room 4
Miami—John Baughman, 412 NE 22 st
Miami Beach—May Stoiber, 5501 Pine Tree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Dorothy Thomas, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, Women's club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal Rosencrans, 707 Florida ave

GEORGIA

Atlanta—Wendell Mixson, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

ILLINOIS

Alton—Elise Eckert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gordon, 4307 S Mich; John Johnson, 1650 S Central Park
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Unity, Hotel Byers
Peoria—Eva Conover, 733 Main
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Eleonore Krafft, 2440 Fairfield
Gary—Grace Free, YMCA, 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Eleonore Krafft, Court house
Indianapolis—Margaret Strahle, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Chas Roth, 3118 Grand
Sioux City—Grace Dickhaut, Commerce bldg, 6 & Nebraska

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox, 2907 Virginia

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charle
Shreveport—Gilliam David, 721 Colleg

MAINE

Portland—Unity, 93 High

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Elinor MacDonald, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Unity, Woman's league
Bay City—Aelola James, 231 Wash
Birmingham—Frank Glabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd Unity, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson, 146 Englewood
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, 530 Scribner ave NW
Jackson—Unity, 400 S Jackson
Kalamazoo—Amy Moffatt, 209 W Dutton
Lansing—Nora Hines, YWCA bldg
Midland—Aelola James, Community center bldg
Muskegon—Leon Miller, YWCA
Roseville—Eve Edeen, 26429 Gratiot
Royal Oak—Walfred Taurainen, 101 S Troy
Saginaw—Michael Giannuzzi, Woman's club
St Clair Shores—Eve Edeen, 23462 Jefferson

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

MISSOURI

Independence—Fannie Baldwin, 210 N Delaware
Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 3701 Bayles
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—Wm Helmbold, 4526 W Pine; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 4328 Easton

MONTANA

Billings—Ross Breakwell, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Arthur Tanner, 1023 2 ave

Livingston—Mary Wessel, 332½ Callender

NEBRASKA

Omaha—C N Broadhurst, 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Asbury Park—John Manola, Asbury Park One Press Plaza
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Benzell hotel, 456 Broad
Plainfield—Clarion Lindas, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 112 Oak
Trenton—Edith Berry, 135 Academy

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Florence Duncan, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 1 Ash
Ithaca—Russell Kemp, 436 N Geneva
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 360 W 125, Rooms 2 & 3; Janet Holland, 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Roslyn Estates—Adele Woodruff, 58 Mineola
Schnectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marion Hoagland, 1913 5th ave
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Wm Fischer, 1075 W Market
Canton—Fred Beale, 203 6th N W
Cincinnati—Erma E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Rose
Mansfield—Unity, 29½ N Walnut
Marion—Ethel Wallace, YMCA
Springfield—Ross Goodman, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Wm Fischer, 156 High NE
Youngstown—Wm Fischer, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 1101 Johnstone
Muskogee—Ruth Jacques, 821 W Broadway
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 25 E 19; Dan Saunders, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Portland—Marian Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Unity, 517 McCallie
Memphis—Hassall Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Dallas—Ruth Gillispie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Dale & Donna Newsum, Scanlan bldg; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B Ave M
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—E MacPherson, 2701 Rockerfeller ave
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 1125 W Nixon
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald & Dorothy O'Connor, 4030 Arcade bldg; Ella Peterson, 1251½ Bothell
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Mercer—Ella Beierle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin

Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

Hamilton—Unity, 623 Main E
London—Herbert Nicklin, 70 Dundas
Montreal—May Duncan, 2132 Tupper
Ottawa—May Duncan, Kings Daughters bldg, Lautier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Windsor—Unity, Murray bldg, Pitt st W

ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair hall
Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durham

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italian: Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Godesberg/Lannerdorf, British Zone; in Swedish & Finnish: Maija Blomberg, Tervakoski, Finland: Shigeharu Uchida, 2997, 2 chome, Kasuga-cho, Nerima Ku, Tokyo, Japan; W A DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close co-operation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

Prove Me Now

By Gardner Hunting

"See yourself achieving, and you will achieve," says Gardner Hunting in his book *Prove Me Now.* "Never give up; giving up is like letting go of a life preserver when you are almost saved. You cannot lose if you hang on. I know this method works, for I have seen how it works, not only for me when I was in extremity, but for others in far worse circumstances than I have ever been."

The articles in this newest collection of Gardner Hunting's popular writings first appeared in *Weekly Unity.* Each article received many enthusiastic comments, and each deals with an especially helpful subject. *Prove Me Now* contains chapters on conscience, persistence, prayer, common sense, humility, and other subjects, and places special emphasis on developing a practical faith.

Prove Me Now is a challenging book, and you are sure to find it a wonderful aid to happier, more successful living.

(*Prove Me Now* is priced at $1 a copy.)

Unity Books

For Beginners in Truth	Beginning Again		$1.
	Doctor Houston Speaking		1.
	Favorite Unity Radio Talks		1.
	God a Present Help		1.
	God Is the Answer	*Dutch, English*	1.
	Great Physician, The		1.
	How I Used Truth	*German, English*	1.
	Lessons in Truth	*English, Italian, German, Spanish, Russian, French, Dutch*	1.
	More Wonderful You, A		1.
	Myrtle Fillmore's Healing Letters		1.
	New Ways to Solve Old Problems		1.
	Peace Begins at Home		1.
	Prove Me Now		1.
	Story of Unity, The		1.
	Things to Be Remembered		1.
	Whatsoever Ye Shall Ask		1.
For Healing	Christian Healing	*German, English*	1.
	Divine Remedies		1.
	Jesus Christ Heals		1.
	Truth Ideas of an M.D.		1.
	You Can Be Healed	*Swedish, English*	1.
For the Home	Unity Vegetarian Cookbook		1.
	You and Your Child	*French, English*	1.
For Prosperity	Both Riches and Honor	*French, English*	1.
	Prayer in the Market Place		1.
	Prosperity		1.
	Prosperity's Ten Commandments		1.
	Working with God		1.
For Inspiration	Best-Loved Unity Poems		1.
	Be of Good Courage		1.
	Household of Faith, The		5.
	Lovingly in the Hands of the Father		1.
	Mightier than Circumstance		1.
	Prayer Changes Things		1.
	Sunlit Way, The		1.
For Devotion	Effectual Prayer		1.
	Holy Bible, American Standard Version		6.
	Keep a True Lent		1.
For Advanced Study	Atom-Smashing Power of Mind		1.
	Christ Enthroned in Man		1.
	Have We Lived Before?		1.
	Know Thyself		1.
	Let There Be Light		2.
	Metaphysical Bible Dictionary		5.
	Mysteries of Genesis		1.
	Mysteries of John		1.
	Selected Studies		1.
	Talks on Truth		1.
	Teach Us to Pray	*French, English*	1.
	Twelve Powers of Man, The		1.
	What Are You?		1.
For Children	Adventures of the Seven Spartans		1.
	Barky's New Home		1.
	Barky and His Friends		1.
	Crybaby Kangaroo		1.
	Jet's Adventures		1.
	Jet and the New Country		1.
	Jet's Choice		1.
	Teach Me to Pray		1.
	Thank You, God		1.

NEWS *from* UNITY

Coming Next Month in UNITY

In the article "Begin Each Day with God," C. H. Mattern writes of the wonderful experiences of several persons who begin each day with prayer. Appearing in the October issue of UNITY, this article begins:

"It was the morning of an important examination. At breakfast a student confided to a friend that he despaired of a passing grade. His friend suggested that he begin the day with God and ask for His divine aid. Before leaving for the classroom, the worried youth prayed simply and directly that God be his counselor in the coming test.

"During former examinations the student had been so tense and nervous that his thinking was confused. But this day, as he studied the examination problems, he was aware of a serene confidence. He had a clear understanding of the problems and arrived at their solutions quickly and easily. Five days later, he learned that he had achieved the highest grade in the history of the course."

This is only one of the inspiring examples that Mr. Mattern gives. Watch for this article, "Begin Each Day with God," in next month's UNITY.

Training School Term to Begin

September 5 is the opening date of the September term of the Unity Training School. If you plan to attend this final term of the 1955 season, you should write immediately for registration blanks and return them as soon as possible. Please direct your letter to the Registrar of the Unity Training School at Unity headquarters.

Also, it is not too soon to

be thinking about the Fall Retreat, which will be held October 8 to 15, and the Harvest Retreat, October 22 to 29. For information and programs of these two retreats, address the Director of the Unity Retreats at Unity headquarters.

Teacher Appreciates Wee Wisdom

Many parents, teachers, and other persons responsible for guiding and caring for children write to Unity headquarters telling how much *Wee Wisdom* magazine helps them in the task. Here is a letter that came from a teacher in Wisconsin:

"I order this wonderful little magazine *Wee Wisdom* annually for our schoolroom study and enjoyment because it supplies the material, emotional, intellectual, and spiritual needs that I deem necessary to our third-grade students. We do so thoroughly enjoy its contents."

Perhaps you would like to order *Wee Wisdom* for some child you know. It is priced at only $2 for twelve issues, and each month he will receive a cheerful, colorful magazine with exciting and uplifting stories, poems, prayers, things to make and to do, and many other interesting features. You may order *Wee Wisdom* from your local Unity center or direct from Unity headquarters.

New Unity Pamphlet Is Available

The new Unity pamphlet that is now ready for distribution is entitled *Who Will Take Care of the Children?* This pamphlet was taken from an article by Martha Smock that originally appeared in *Daily Word* magazine.

The author asks: "Are our children in need of help and guidance? Is our home in need of peace and order? Are our lives in need of happiness and love?" In this pamphlet Mrs. Smock tells how Myrtle Fillmore was inspired to found *Wee Wisdom* magazine to help children everywhere, and she offers many good suggestions for training children and understanding them better. Anyone who has children in his care will find in this pamphlet many helpful ideas for leading a child to discover for himself the living, loving Christ presence.

Copies of *Who Will Take Care of the Children?* are priced at five cents each. Unity will be happy to send

ou a complete list of the ive-cent pamphlets that are vailable, upon request.

1 *Football Story or Teen-Agers*

"'Do I rate a uniform, oach?' asked Oren Lake, esitating at the door of the ym office.

"Coach Craig looked over he pile of football equipnent at Oren's lean face nd cropped straw-yellow air, 'I think so, Oren.' The oach reached for a blue-and old Harman High School ersey that had been draped ver the radiator—for some eason—and tossed it at the ager-eyed youth. 'I'm expectng you to play a lot of quarerback for us this year.'

"Oren held up the jersey. His shy grin faded as he tared at the big gold numerls. 'Number 44!' he gasped. This was Zipper Deegan's ersey!'

"'What?' Coach Craig was digging in the pile again. 'Oh. Yes, that was Zip's shirt. Try it for size.'

"But Oren Lake's thoughts were whirling back a year in ime. Zipper Deegan. All-county quarterback. How ofen, as a substitute, he had seen No. 44 thrill the crowds with long runs and accurate pullet passes! And now——

"'Well?' Coach Craig's dark eyes were challenging, as he dumped helmet, pads, and other gridiron gear at Oren's feet. 'Don't you want to try it?'

"'I'll keep it.' Oren clutched the blue-and-gold jersey. 'I'll wear it—even if it hangs down to my knees!'"

So begins the story entitled "Number 44," by Jay Worthington, which appears in the September issue of *You* magazine. Teen-agers will enjoy this exciting story with its surprise ending, as well as the other stories, articles, and features that *You* regularly carries. *You* is only $1 a year for twelve monthly issues.

Purse Blessing *Card Is Now Available*

Unity has added a small and convenient *Purse Blessing* card to the list of two-cent Unity cards that are available. One side of the card bears the poem "Blessed Purse," by Harry L. Reed, which appears in the *Book of Silent Prayer;* the other side carries a short prayer and provides several lines at the bottom on which to sign your name and address.

This new *Purse Blessing* card is priced at two cents and is available from your local Unity center or direct

from Unity headquarters. A complete list of Unity's two-cent cards is also available free on request.

"The Key That Opens the Door"

Most of us today would like to be happier, have better health, and an abundance of every good thing. The article entitled "Truth Is the Answer," which appears in the September 11 issue of *Weekly Unity,* will be especially helpful along this line.

"Truth is the great common denominator," according to the author, Priscilla May Moore, "for it is that which is eternally true in heaven and on earth, the yardstick by which we must measure all our thoughts, words, and deeds. Nothing is right for us that cannot stand the test of Truth."

"Truth, the great common denominator," she asserts, "is instantly and equally the property of all who seek it. It becomes the spiritual tool of anyone who desires to use it, the key that opens the door to health, happiness, and abundance."

For special inspiration, be sure to read "Truth Is the Answer" in the September 11 *Weekly Unity,* as well as all the other excellent features that regularly appear in the magazine. A year's subscription is only $1 and includes fifty-two weekly issues.

"The Importance of Dreaming"

At first glance, it may seem that an article called "The Importance of Dreaming" out of place in a magazine about business. It is not out of place, however, because every corporation, every factory, every individual job is the ultimate result of someone's dream; and you will find great interest in this article about the practical value of dreaming.

"The Importance of Dreaming," by C. R. Cantrell, appears in the September issue of *Good Business* magazine along with many more true-experience articles about how men and women have found success and happiness in the workaday world through using Christian methods and principles.

Besides articles, *Good Business* includes inspiring poems and special feature departments, and its cover has unusual black-and-white photographs. *Good Business* is priced at $1 a year, and you may order subscriptions from your local Unity center or direct from Unity headquarters.

Two Helps in

TEACHING TRUTH TO CHILDREN

"Well begun," goes the old maxim, "is half done." A good beginning means a great deal in any task, and it is especially important in training children. Most of the things children learn in their formative years stay with them throughout their lives. The ideas that are planted now in the fertile soil of a child's mind can mean the difference between success and failure for him in adult life.

Wee Wisdom magazine can help you to give children the right approach to life. Its fascinating stories show boys and girls actually solving the problems of modern life by using Truth principles, and the children who read these stories are sure to remember and to benefit from the good examples given. *Wee Wisdom* also contains lively poetry, illustrations, prayers, a Bible story, and feature departments that encourage children to do creative work with their hands and minds. *Wee Wisdom* is $2 a year for 12 colorful issues.

The *Unity Sunday-School Leaflet* is another effective aid for training children in Truth. It is priced at $1 for a year's subscription, which includes a *Leaflet* for each Sunday in the year and a helpful monthly *Teachers' Section* covering each week's lesson. Order *Wee Wisdom,* the *Leaflet,* or both from:

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Announcing

A NEW UNITY GREETING BOOKLET

Unity is happy to announce a new greeting booklet designed especially for you to send to your friends in place of a get-well card. This new booklet is entitled *God Is My Health,* with a subtitle taken from James 5:15, "The prayer of faith shall save him that is sick."

The title of this booklet comes from the last stanza of *The Prayer of Faith,* by Hannah More Kohaus, which is one of the best-known pieces of writing ever published by Unity. This poem is featured prominently in the new greeting booklet. *God Is My Health* also includes these features:

"How I Found Health," the true story by Myrtle Fillmore of how she demonstrated radiant health over a condition that had been pronounced incurable.

"A Sure Remedy," a mental treatment by Charles Fillmore, telling how to forgive and "guaranteed to cure every ill that flesh is heir to."

"They Made a Contract with God," the story of the founding of Unity, as told by Lowell Fillmore.

God Is My Health, in its beautiful full-color cover showing a flower garden in bloom, is priced at 10 cents a copy, or 12 for $1.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

A MAGAZINE TO READ AND TO SEND TO OTHERS

Daily Word is the pocket-size Unity magazine that contains a page-length lesson, affirmation, and Bible verse for each day of the month. If your family has daily prayers together, or if you would like to begin this practice, *Daily Word* is an ideal devotional guide. The magazine includes inspiring poems and short articles as well, and each month's cover bears a beautiful full-color photograph to add to your inspiration.

Daily Word also makes an excellent gift for any person you would like to help. Here are some comments from regular *Daily Word* readers telling how the magazine has helped them:

From New Jersey: "Again I thank you for *Daily Word*. It has been such a help to my family and friends, and I would like to add another to my list of helping with this subscription I am sending. Each one I have sent *Daily Word* to has told me how much he has been helped. It seems as if it is written for each of us alone."

From Utah: "I shall always be grateful to the friend who gave me *Daily Word* many years ago, when I needed it most. Since then it has been my daily guide, and I should feel lost without it."

Daily Word will come to you each month for a year for only $1.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

PRACTICAL AND PROFITABLE

The Prosperity Bank plan is a practical, proved method that does two things simultaneously—it channels a portion of your money (whatever portion you desire) to help spread Truth, and it blesses you and your family with new prosperity and happiness.

Give the Prosperity Bank plan a trial. Follow the simple daily drill faithfully for seven weeks, as Silent Unity prays with you. Watch its wonderful results unfold in your life. Then decide if you will use the Prosperity Bank plan regularly. We know what your answer will be, because we know how surely the Bank plan works. Use the coupon below to order your Bank and complete instructions from:

UNITY SCHOOL OF CHRISTIANITY, LEE'S SUMMIT, MISSOURI

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-9-59

Lessons In Truth Week

BEGINS SEPTEMBER 12

Are you planning to join the thousands of Unity students all over the world in study during Lessons in Truth Week this year? Probably you already have your copy of the book *Lessons in Truth,* by H. Emilie Cady, and the free booklet *The Lessons in Truth Study Guide.* But if not, you should mail your order immediately so that you will have both of them when Lessons in Truth Week begins on September 12.

Each year many persons find new inspiration, understanding, and help in solving their problems as the result of their *Lessons in Truth* study. One Truth student wrote:

"I have found a deeper understanding of God after reading *Lessons in Truth.* My previous concept of Him was a bit childish. However, I now find my prayers answered more quickly since I have learned to turn to God within myself. It has helped to change my attitude toward others and toward life, so that I am better able to cope with life's problems."

You, too, are sure to benefit from taking part in Lessons in Truth Week. The book *Lessons in Truth* is priced at $1 a copy, and *The Lessons in Truth Study Guide* is free. (If you already have the book, we will be happy to send the *Study Guide* free on request.)

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

September

Viola Perry Wanger

Pale, golden sunshine seeps through amber leaves
Across the woodland path,
And by the brook the purple asters bloom,
Gay summer's aftermath.

The far-off hillsides hung with dim blue haze
Foretell the coming cold,
And in the corners of the old rail fence
The noisy squirrels scold.

The air is like a crystal-frosted drink,
Flavored with nectar sweet,
From autumn flowers that grow beside the hedge
Where wood and cornfield meet.

And now the Lord, the Master Artist, paints,
In colors soft and gay,
Upon the mellowed canvas of the earth,
A bright September day.